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THE FIRST SECTION OF THIS BOOK COVERS THE HISTORICAL AND CULTURAL BACKGROUND OF THE SAN CARLOS APACHE INDIANS, AS WELL AS AN HISTORICAL SKETCH OF THE DEVELOPMENT OF THEIR FORMAL EDUCATIONAL SYSTEM. THE SECOND SECTION IS DEVOTED TO THE PROBLEMS OF TEACHERS OF THE INDIAN CHILDREN IN GLOBE AND SAN CARLOS, ARIZONA. IT IS DIVIDED INTO THREE PARTS--(1) PHONICS AND LANGUAGE ARTS, (2) METHODS AND ACTIVITIES USED IN TEACHING NUMBERS IN KINDERGARTEN, AND (3) PROBLEMS IN COMMUNICATION AT THE HIGH SCHOOL LEVEL. THE THIRD AND FOURTH SECTIONS ARE CONCERNED WITH THE HEALTH CONDITIONS OF THE SAN CARLOS APACHES, COUPLED WITH A PRELIMINARY OUTLINE OF SAN CARLOS SCHOOL PROBLEMS AND PROPOSALS TO SOLVE THOSE PROBLEMS. (ES)

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Tempe, Arizona

1963

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THE CULTURE AND THE HISTORY OF EDUCATION OF THE SAN CARLOS APACHE

IE 490G, PROBLEMS OF TEACHERS OF INDIAN CHILDREN

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The Culture and History of the Education of the San Carlos Apache

In order for us as teachers to understand and teach the Indian child in our class rooms, we must first gain some knowledge of his cultural background. The Apache child reared in the old traditional Indian way of life is also meeting a modern American civilization. Coming from a culture where time is of no importance and everything is done in a leisurely fashion when you want to do it, he enters a culture of great hustle and bustle where time is everything. The white man is ever in a race against time for he eats, sleeps, works and plays by the clock. Having been taught to honor those who give of what they have and to live in the present and think only of each day as it comes, he finds the white man teaching that it is best to plan for the future and save for tomorrow a part of what you have today. His parents have taught him to have great respect for age but now sees a great importance placed on youth and observes the white man's striving to retain his youthfulness. His traditions teach him to cooperate with his family and friends and always be in harmony with nature. But the white man teaches competition and is engaged in a constant struggle to control the forces of nature. He comes from a culture that has taught him that family is extremely important and religion is his whole way of life to enter a culture where clubs, schools and organizations are given great importance along with family and where religion is relegated to one day a week. He comes from a life lived with the accent on patience to a life lived with the accent on action. He is lost in a vacuum -- caught between two worlds. We believe that education is the instrument which will allow the Indian to gain the fruits and blessings of the white man's ways. But it must be accompanied by understanding and patience.

The Apaches are members of the great Athapascan family, which is said to have had its origin in Alaska and Northwestern Canada. It is considered to be the most widely distributed of all the Northern American linguistic families, at one time extending from the Arctic regions to deep into Mexico.

The physical characteristics of the Apache are: high cheek bones, well formed nose, black fiery eyes, strong jaws, firm closed lips, black thick coarse hair and sparse beards. To his enemy the primitive Apache was cruel and showed no pity. He was witty, shrewd, alert, excitable and had his own code of values. He felt that a virtuous man should engage in warfare and women should toil hard and faithfully. With his friends and family he was truthful, sociable, moral and generous. He paid his debts and had a strong loyalty to clan and group. He loved his children and supported dependent relatives.

Some writers have asserted that the Apache Indian is destitute of a religious sense. But even the primitive Apache has an ever present consciousness of the supernatural. They had many legends and myths dealing with creation, birth and miraculous exploits of a culture hero. They believed in an impersonal force called "Usen," the creator of the world, giver of all life, the source of all power and a great influence in the affairs of man. "Usen" was of no sex or special place and was not wholly benign but good or bad;the Apache recognized its sway over them. The Apache could not directly approach this power for "Usen" worked good or evil through the medicine man. Other agents called witches received power through dreams and visions. Certain animals and forces of nature, such as bears, owls, snakes, coyotes, sun, clouds and lightning could also be the agent through which this power worked. Whatever agent through which this power was revealed became the Apache's guardian spirit or his medicine.

A deeply religious person, the Apache has ceremonies that cover almost everything from curing diseases to finding lost objects. The ceremonies may consist of singing and dancing or smoking. Pollen was used in most ceremonies. There were certain ceremonies that called for the services of the medicine man who wielded a powerful influence among the people.

Because of his carelessness and laziness in following the rites of his predecessors, the present day medicine man has lost much of the awe and fearful respect once enjoyed by these men. Today's medicine man has found substitutes for scarce roots and herbs once used for healing and cornmeal is now often used in place of pollen. Because of this, most present day Apaches use the white man's doctors and hospitals.

Through the work of various missionaries on the reservation many modern Apaches have been taught and have accepted Christian beliefs.

Much of the primitive Apache Indain's life was governed by ceremonies. One of these was the marriage ceremony. Families of both the young man and young woman exerted a powerful influence over them in their choice of a life partner. Yet in most cases they chose for themselves. After an Apache youth makes his choice, he must get his own family to consent to the union. Next he must make known to the girl's parents his desire to marry their daughter. His father or brother would probably take charge of this duty for him. Now came the actual proposal. This formality consisted in the offering of presents to the girl and her family. As his wealth consisted mostly of horses, he would take one or two or more of these animals and tie them near the girl's wickiup during the night. If the girl took care of the horses, the youth knew his proposal had been accepted; but if they were left uncared for, it was all too plain that he was rejected. The maiden was allowed four days to come to a decision.

After a suitor had been accepted, there followed a three day wedding feast. During this time the engaged couple were not allowed to speak to each other; but on the third night they would suddenly disappear -- eluding, supposedly, the vigilance of the older people -- and escape to the temporary wickiup provided by the groom in some hidden place not far away. After an absence of a week or more, they would return to the parental camp as suddenly as they had departed. They would build their wickiup near that of the girl's mother but facing in an opposite direction. Now, Indians are married the white man's way.

Birth ceremonies of the Apaches were not as elaborate as in other tribes. The baby was brought into the world without much ado. At times, during child birth, the woman in labor was tied against a tree with her hands above her head and left in this position until the child was born. Sooner or later, the baby was washed with water that had been warmed in the midwife's mouth and squirted on the child. Then the baby was rubbed dry with grass, soft moss or a cloth. The midwife then blew her breath over the child's body as she sprinkled it with cattail flag pollen. An Indian cradle was usually made by the mother. A few days later a medicine sing was held for the baby at which time it was named. The Apache believed besides warming the water, holding it in the mouth gave it certain medicinal properties that would be beneficial to the baby. Present day Apaches use the facilities of the hospitals, on and off the reservation for childbirth, as well as for other medical needs.

Apaches experience the greatest horror when in the presence of a corpse. They buried their dead at the earliest moment practicable. Interment always took place in the day time on the day of death if possible. The very unwelcome task of preparing the body for burial and of interring it fell to the nearest male relative. Burial was made in some remote cave or crevice in the rocks if such a place was available. If necessary, a grave was dug on low or level ground and the deceased, together with all his personal effects, was placed there. The body was then securely covered with brush, dirt and rocks as protection against coyotes. Such burial mounds were often seen by the first American soldiers in Arizona. Before returning to camp the burial party would brush themselves all over with wisps of green grass and then lay these tufts of grass on the grave in the form of a cross. The wickiup of the deceased, together with everything he wore or came in close contact with while alive was burned. They would also burn everything they wore while disposing of the body. They disinfected themselves by bathing their bodies in the smoke of the sage brush. The surviving family immediately moved from the locality where the death had occured and made themselves new wickiups. The name of the dead was never again spoken among the family nor was the place of his burial ever visited.

Present day Apaches follow this ritual fairly closely. All the deceased's possessions, clothes, saddle, funeral flowers but no money, is buried with the casket. Relatives and friends hold a wake where they eat and drink, moan and cry. This generation of Apaches do not burn the dwelling if it is of good sturdy construction but the family leaves it until memories of the dead are less painful.

One of the rituals that is most beautiful in design and symbolic significance is the Puberty ceremony. First there was a simple family celebration which lasted a day or two and was in no way formal or ceremonial. As an indication that the girl had reached womanhood, she was told to run toward the east where the sun rises.

A month or two later she was given a grand coming out party which lasted four days and to which relatives and friends from far and near were invited. The expenses were borne by the parents who made abundant provisions for feeding the crowd. A tepee was set up in which the girl was to spend four days and nights in strenuous vigils and ceremonial dances. A medicine man was engaged to take charge of the religious rites. After gifts and food had been carried to the lodge of the maiden, she would make her appearance in her finest ornamented buckskins. With her attendants she entered the tepee where she would alternately kneel in prayer for long hours and perform stately dances. Outside the tepee, the guests engaged in social dances. During the second day, there was dancing by the crowd and at night the girl resumed her vigils and her exhausting dancing.

The second or third night the Devil Dancers, disguised in skins of various savage animals would come and dance around the central fire. At first the warriors and old women would seem alarmed at the appearance of the wild beasts, but when they found that they were unable to drive them away, they would join with them in the dance. The young girl also joined in the dance.

The climax came on the fourth night. All that night the dancing of the girl, as well as the social dancing, continued. At sunrise the final ritualistic exercises were completed by the medicine man. Then the tepee was demolished and the girl ran swiftly toward the east. This sun ceremony is a prayer that the forces which cause all life to thrive may also grant this young Apache girl health and vigor.

It has been said that the medicine man was at once the most powerful and the most injurious influence in the life of the primitive Apache. He was the purveyor of fear, witchcraft and idolatry. Any youth might aspire to be a medicine man. To become eminent, he must be a dreamer of dreams, must fast, must master the art of swallowing fire, arrows and spear heads. He might be a warrior as well as a Shaman. Each Shaman did what he could do best. Some professed to bring rain, others to cure the sick, others to control snakes and still others to recover lost or stolen property. All claim to be able to work magic but always with the qualification that witches or some ghostly power did not interfere. The sacred articles that the medicine man used was Hoddentin, a powder made from the Tule plant and worn in a bag around the Apache's neck; medicine hat, worn to cure sickness and give insight into the future; medicine shirt, which provided security for the warrior against the arrows and bullets of his foe; Medicine cords, believed to possess the greatest power and so sacred that strangers were not allowed to see or talk about them.

One healing dance is the Devil's Dance. This weird, grotesque, and picturesque dance takes its name from the idea that the evil one is the cause of sickness and that by dancing and singing he will be driven away. The dancers wear enormous head dresses made of cloth masks and yucca lath crests which though different represent the spreading tail of some bird. The leader carries a triple medicine cross decorated with feathers.

Other ceremonial dances are: Victory Dance, given on the return of a successful war or raiding party and the occasion for distributing a part of the spoils among those who stayed at home; Harvest Dance, a rite performed to hasten the ripening of the crops.

In the months of June, July and August, there were ceremonies for the protection against snakes and lightning, special lightning dances for rain and crops, and ceremonials to check or hold off epidemics or other evils. All of these were sponsored by a sub-chief and cost a lot of money. Food had to be furnished and outstanding medicine men usually officiated.

The Begging Dances were occasions where men and women danced and sang in front of various wickiups until the occupants thus honored rewarded them with food.

The Purification rituals have been considerably abbreviated. Now-a-days the men do not bathe in smoke or wash all over after a burial but they must wash their hands before they eat the next meal. Once a year the Apache parents purify their children by washing them in a holy place. This is to remove the influences of the white man after the children have been away to school.

The economy of the primitive Apache was based chiefly on the gathering of wild food, hunting, and a small amount of farming in the valleys. These semi-nomadic people had a large territory at their disposal. There were fertile and fairly well watered river valleys where wheat, corn, beans, and pumpkins could be raised and vast tracts of uplands covered with a sparse but varied vegetation. They made extensive use of these wild vegetable products.

In gathering food, the Apaches roamed as far north as the Salt River where brackish water coming into the river left deposits which were used as salt. No tribe claimed these deposits but they were free to all.

Gathering of wild food crops began in April with the sprouting of Mescal (century plant). Food gathering parties journeyed to places where the plant grew and returned with the prepared product.

The planting of crops began in May. The chief advised the people that it was time to plant but he did not command them to move to the farms. He set a good example and each family followed. Each family had its own farm plot and shared in the care of the irrigation ditches. They raised corn, wheat, beans, and pumpkins. They usually stayed on the farm until the corn had been planted and was up 6 or 8 inches. Then leaving a few old men and their captives to work on the farms, the rest of the tribe moved back to the permanent campsite.

When the Saguaro ripened in July in the low country of the Gila Valley, some of the people went to gather it. Since this crop was not as important as others, only a small group went to gather the ripe fruit.

In the latter part of July the acorns of the Emmory's Oak were ready for harvest. This was their most important crop and all families participated in the harvest. The local group under the chief moved in a body to the acorn grounds. Here they separated into family groups and set up their camps. The harvest lasted four weeks or more. When each family had gathered all the acorns they wanted, they were free to return to the permanent camp.

The Mesquite Beans ripened in late August. There was no concentrated harvest movement as this was not a very important food source. Mesquite furnished edible pods when they were green and later the bean like seeds were pounded into flour. Each family gathered what they wanted. About this time, a messenger was sent to see if the green corn was available at the farms. If the corn was ripe, small parties brought it to the main camp and to the wild food harvest camps. There was also a banana shaped fruit called baccata which they gathered and cooked in the ashes and which was dried for later use.

In September the farm crops began to ripen and family units drifted back to their farm sites. They stayed until the end of October gathering and storing food supplies from the farm.

Piñon nuts and juniper berries were important wild foods which ripened and were gathered in November. This was also the time when the Apaches organized their deer hunting parties, which were composed of men only and were under the leadership of a chief or head man. They were gone from camp 4 to 10 days. There was sporadic and unorganized hunting all year, but from November to April hunting was the only economic pursuit of the Apache. They went in search of the buffalo at the time of year when the cold drove these animals south. They killed a large number, dried the meat, packed it in bags made of the hides of the buffalo and transported it home on horses. They also caught lizards and gophers for food, turkey and hawk for feathers and mink and beaver for skins. The Athapascan tribes never ate fish or water fowl. The taboo is explained by the Indians as due to fear of water which is connected with thunder.

In pre-reservation times, the Spanish had introduced the domestic animal into the Southwest and the Apache turned to livestock as the principal source of meat. He secured this meat in raids on the Spanish, Mexican and sedentary Indian communities. The Apache was particularly fond of mule and horse meat and always drove off all these animals together with the cattle he found on these raids.

In 1873 when all the Apaches at Camp Grant were moved to San Carlos on the Gila River and placed under the jurisdiction of the San Carlos Agency, the Indians established little farms along the river. Some families worked for white settlers in the Wheatfields area on farmlands where the Indian had grown crops before the white man came. They still gathered what wild foods they could but the boundaries of the reservation restricted their gathering. The Indians became dependent on the rations which each Indian living on the reservation was to receive weekly from the government.

The raising of cattle by the Indians did not develop until they were forcibly settled on the reservation.

By 1890 a few Indians had begun to establish herds by accumulating cattle and horses. But the majority preferred to depend on the weekly rations issued by the government to reservation Indians. Live cattle formed a part of these rations but most of the Indians butchered these animals immediately. Others saved some or all cattle issued to them and started small herds. Even so, cattle raising by the Apaches was slow to develop.

With the Indians confined to the reservation and no longer raiding, the white cattle industry expanded rapidly. Cattle ranges were established adjacent to the San Carlos reservation and since the reservation was unfenced, cattle belonging to the white ranchers strayed onto the reservation and grazed freely. The United States government, seeing the impossibility of preventing this encroachment, established a system of leasing the grazing land for an annual fee of 50¢ a head. The fee was gradually increased to $2.40 before the system was discontinued in 1932.

During these years white ranchers grazed their cattle on choice reservation lands while any Indian interested in cattle raising had to use ranges at lower elevations along the San Carlos and Gila Rivers where the forage was rather poor and more or less of the desert type. This certainly did not encourage the Indians to raise cattle. But in 1910 they were offered some encouragement when the Indian agent at San Carlos purchased 500 cows. Fifty men, who were interested, were given 10 of the cattle to start his herd.

In 1923 James B. Kitch was appointed superintendent at San Carlos. He removed the white leasees from the reservation by refusing to renew their leases. Of course, the white ranchers objected to this move. The Indians also objected because of the loss of grazing fees. It was Kitch's idea that the Indian cattle industry could expand to make use of the entire reservation. By 1938 there were no white leasees on the reservation. Kitch planned to utilize the Indian unit of social organization, the small family group, to occupy the vacated ranges. The Indians moved their cattle onto the ranges but refused to take residence there.

In June, 1938, the San Carlos Tribal Council approved the establishment of 10 cattle associations. As early as 1926 there had been an association of cattle owners with 50 members. The association had been short lived and was last mentioned in agency files in 1933. In 1942 the 10 associations were reorganized into 11 associations with membership composed of Indians who owned cattle grazing on the range of that association. Each association had a board of directors and hired a "stockman" who supervised all operations on the ranges. By 1954 only two associations had their own stockmen. Each of the other four stockmen served two associations. Meetings of the associations were ineffective and irregular and business affairs suffered.

Any young man who wanted to enter the cattle business filed application and when he was approved by the board of directors, tribal council and superintendent, his name was placed on a waiting list. Only young married men with families had much chance of approval. When a man's turn came he could draw 20 head of breeding stock from either of two tribal herds or from maverick cattle that had been given the brand of the association. Within 7-8 years he must repay the tribal herd the loan cattle plus two more. Or a man might borrow the money and buy the cattle outright. He must design a brand to identify his stock. A man could not start his son in business. Estate cattle were rounded up and sold as soon as possible after the death of the owner.

Each owner was expected to take part in the round up and sale of the cattle, get someone to take his place or pay a fine of $5 a head for all branded for him by the association. Many Indians would rather pay the fine then help, so personnel for the roundup and drive to the railroad was always inadequate in number and skill. The cattle weresold at auction and the tribal council charged $5 a head for cattle auctioned off. The auctioneer's cost and feed costs at the shipping pens were prorated to owners and credit at the tribal store was based on the net income of individuals from cattle sales.

Since 1950 specialists and consultants have suggested these changes be made to better the cattle industry on the San Carlos reservation.

1. Combine the 11 associations to better utilize range resources.
2. Reduction of number of head of livestock.
3. Increase calf crop by controlled breeding, etc.
4. Fence pastures and construct traps at water sources.

5. Eliminate mavericks by fencing and gentler handling.
6. Require associations to purchase range bull.
7. Require all owners to pay grazing fees.
8. Employ general manager for all livestock operations.

In October 1956 the tribal council passed Ordinance N5-56 to regulate livestock industry and range management. The 11 associations were combined and reorganized to form 5 groups of individual owners. The tribal council has a registered herd and operates two range herds to raise funds for the council. The result has been better livestock and range practices.

The associations, operated by Indian members, are legal corporations under Arizona law and can borrow money at banks. Cost accounting and budgeting expenses for the year has resulted in the directors having a clear picture of the expenses of the association. They hold regular monthly meetings and are now in a position to build needed fences and develop water supplies. A manager is employed to supervise all livestock operations on the reservation. Under his supervision the Indians are producing better livestock and are handling their own cattle sales. Individual owners pay a grazing fee of $3 a head to the tribal council. The associations pay all men necessary to do range work including roundup and cattle drives. Inefficient range hands are eliminated.

Cattle raised on the San Carlos reservation compete successfully on the south western cattle markets. Each year many of the cattle sold by the San Carlos Indians class up with or even top the best cattle sold anywhere in the southwest. In 1960 the gross sales from the reservation were one and one-half million dollars. Of course, all Indain cattle owners are not successful and never will be. Although there have been far reaching improvements in the cattle raising industry, much yet remains to be done. The Indians have not solved all their problems, but many now recognize their problems and are making an effort to do something about solving them.

Cattle raising is the outstanding success of the Apache in adopting from another culture, but the opportunity is there for developing other economic pursuits. Some farming is being done. The tribe owns some 497 acres on which they raise alfalfa. There are about 25 acres in family gardens.

On the reservation there are 90,000 acres of Ponderosa pine. Before any great lumber industry can be developed, roads must be built to make the lumber more accessible. Just recently a charcoal plant has been started at Seneca.

Asbestos has been mined irregularly on the reservation and a low grade of Gypsum is available. Tufa stone, is found on the reservation, and has been used to construct many of the buildings.

There is a potential for developing recreation and tourist attractions. Coolidge Dam is on the reservation but since the new highway has been built the road to the dam is badly in need of repair. Hunting and fishing could be built up to attract recreation seekers, but not much has been done.

Other tribes have tried to have Tribal stores and have failed; but the Apaches successfully operate two such stores. One of the stores is at San Carlos and one is located at Bylas.

The native arts and crafts of the Apaches including basketry, beadwork and making of cradle boards could perhaps be developed into a tourist attraction. An arts and crafts association has been started at Bylas and the response from tourists has been encouraging. During the summer merchandise is displayed in a large brush shed called a cooler and throughout the winter months a modest frame building houses the enterprise. The women take turns tending the shop, keeping books, and conducting mail order business under their adviser Mrs. Helen Talbot, a non-Indian. Gross sales for the first year amounted to $1,310, a modest sum in the world of commerce. But the shop promises an opportunity for the Apache women of Bylas.

With all these economic potentials, the Indian finds himself with about one-third the average yearly income of white families in surrounding towns.

The extended family unit is the most important group in the Apache social organization. From birth to death the Apache had well defined attitudes and duties toward his family and his clan. Parents fondly loved their children, and supported other dependent members of their families. Whatever the cost to their own safety and comfort, they demanded just satisfaction for injuries to their kin.

The clan was always designated by a name descriptive of their location. It might be a canyon, mountain, river or spring. The family groups or clans were always cooperative. Women found it to their advantage to work together at gathering nuts, acorns and wild food as well as gathering mescal and roasting it in great pits. These pits were quite common on the range and many are found on Mescal Mountain.

A band was composed of several family groups or clans andfrom these bands came tribal organization. While each clan or band was highly mobile and their economy was always geared for war, as a people the Apaches were loosely united. The Apache's first allegiance was to his family and his clan but seldom were all the clans or bands united. While they spoke the same language and, for the most part, their customs were the same, many bands had no contact with each other except through individuals. If one clan encroached on another's territory, the Apaches would fight each other as quickly as they would fight the Mexicans or Americans.

The Apache wore buckskin clothing similar to that of the plains Indians. The western Apache women wore dresses made in two parts. The upper garment had an opening for the head and two large square portions which came down as far as the hips. A skirt reached from the waist to the knees and was generously provided with fringes of buckskin. The moccasins worn by the women were different from those worn by the warriors in that they were not as durable. Less is known of the men's clothing but it seems to have been scanty. The primitive Apache went unclothed save for a breech clout and moccasins. Originally the breech clout was made of dressed deer skin, but at a later date, a strip of muslin about 6 feet long was used for this purpose. After the coming of the Americans, an Apache warrior nearly always wore a band of cloth about his head to hold his hair in place. On festive occasions and in winter a shirt, leggings and sometimes a robe of skins was added to his attire.

The Apache dwelling place was a circular or oval structure called a wickiup. It was built by the women from saplings and brush. Long slender poles were thrust in the ground about 2 feet apart, bent inwardly until they met, then bound together at the top leaving a little hole for the escape of the smoke. Brush or branches were woven into the framework and in some instances the hole was covered with bark or deer skins. These dwellings measured from 10 to 12 feet by 8 or 9 feet in size. The doorway was low and sometimes there extended from it a little wind break made of poles or brush.

After the structure was completed, a place was scooped out in the floor 18 to 24 inches deep to serve as a bedroom. The dirt was packed around the back of the wickiup giving strength and support to the structure and affording protection against driving storms. In cold weather a very small fire was made in the center of the wickiup and the family huddled about it for warmth. The Apache always erected his wickiup close to others of his family group and burned it when he moved to another place.

The Apache did not eat bear, pork or the flesh of the turkey. He would not eat fish or any other creature that lived in the water. He hunted turkey, hawk and eagle for their feathers; he caught mink, beaver and muskrat for their skins. At times the country side was so arid and forage so scarce, he was compelled to subsist for the most part on roots, berries, nuts and seeds. Acorns, mescal and mesquite beans were staple articles of food. The pulpy head of the Mescal meant as much to the Apache as bread does to us.

The Indians were a sociable people. After the main meal of the day, which was usually eaten in the evening, they would sit about their camp talking about the happenings of the day or exchanging tales of past deeds in raids and battles. On many occasions they met for feasting or dancing and often there were ceremonial dances. Before and after battle the braves indulged in characteristic war dances while the women watched. There were social dances in which the young men and women were the chief participants; the older people observing, commenting, conversing and enjoying themselves as much as did the young people. Most of the Apaches swam, played ball, gambled, wrestled and participated in games of skill such as shooting arrows and tossing rocks.

After children were big enough to run about, parents made little effort to control them and rarely scolded or punished. Small boys ran races, wrestled, threw stones at each other or practiced with bow and arrow. The little girls were more given to play then were the boys. They made houses of sticks and stones and shaped dolls from bits of rags or buckskin.

The mother was the head of the family and her home was the family center. If there were married daughters, their husbands came to dwell in the maternal camp. A son was lost to his family by marriage and his obligations were to the family of his wife. Should his wife die, the husband was supposed to remain in mourning for a year. Then he usually married a sister of his former wife or one of her cousins.

A strict mother-in-law taboo exists among the Athapascans of the south west. The young man must never meet his mother-in-law. They were never permitted to be in the same room together or directly address one another. When it was absolutely necessary for communication to take place between them, one shouted to the other from a distance using a third person as a go between. The Apache believes that if a man looks at his mother-in-law he will become blind.

The early Apache seemed to have had little desire to create things of beauty. This is not strange in view of their nomadic and maurading existence. They displayed some decorative skills in making dance masks, medicine shirts and violins. But their most notable achievement in art is to be seen in their basketry. This work was of two kinds: burden baskets and water jugs. The Apache women attained considerable skill in shaping and decorating these very useful and durable domestic articles.

A Historical Sketch of San Carlos Apaches

The little valley near the junction of the San Carlos and Gila Rivers has been the habitation for Indians off and on for many years. Archeologists have estimated that the ruins which have been found there date its occupancy back nine hundred years. It is believed that when other existing ruins near Old San Carlos are excavated, signs of still earlier occupancy may be found.

Some of the Western Apaches wandered into that area, and were called San Carlos Apaches. They were of the same group which are sometimes called Pinal Apaches. Some old people have said that the Apaches were doing a little farming in the Wheatfields area when white people first went there, and that Wheatfields received its name from fields of wheat which the Indians raised there. They also ranged as far north as the Salt River. Other Western Apaches moved into the White Mountains, and were named for that mountain range. The Western Apaches were the last Apache group to move into Arizona. The Apaches at one time ranged between Central Texas and the Colorado River. Some of the other tribes which were found in this large territory were the Jicarilla, Lipan, Mescalero, Tonto, Cibicue, Coyotero, and Chiricahua Apaches. These different tribes were often at war with one another. Their culture and their language were different. They had little in common.

The boys were taught to hunt and fight, since they must provide meat and skins for their clans, and protect them from their enemies. To take scalps from their enemies brought them honor.

After the Gadsen Purchase, in 1853, white settlers from the United States began to move into the area where the Indians roamed. The Apaches feared that the white people would take their lands and hunting grounds, as they had done in Georgia and Alabama and other Eastern States. The United States had promised all the Indians that they could have the land west of the Mississippi River if they would live there, and that they would not be molested. Now the "palefaces" were again crowding them out of the lands the government had given them, but the Indians meant to keep those lands. They used their own methods of doing it. They were well trained in fighting and hiding, in using sly cunning tactics, and in cruelty. Of course wars began. Apaches raided, killed, and tortured. The whites retaliated. The wife and daughter of an army officer were captured. The soldiers hunted the Indians fiercely and killed innocent ones. A visious circle began. The Indians hated the whites and used cruel torture in trying to rid themselves of the usurpers of their land. The settlers and soldiers decided that there were no "good Indians except dead ones." Therefore, many of them saw no need to keep a promise to an Indian. There was a time when a group of settlers even suggested putting a bounty of one hundred dollars on each Indian killed off the reservation.

The name of Cochise became well known to Indian and white alike. He was a strong, fierce leader of the Chiricahaus, but he was also a leader with whom the settlers and the government might have bargained if they had kept their promises to him to the letter.

Some of the people who lived in the Southwest during the Indian uprisings told historians that a white man, a trader, came once a year for several years into the Apache Peak area and traded with the Indians, bringing them mostly gunpowder, caps, and lead. The Indians called him "Cachitcahan", which meant "bear hat," because he always wore a fur hat. This was the first friendly contact between Apaches and white man that is recorded. It was about 1850.

1857 was a busy year. There was an Indian uprising which the soldiers had to quell. The government made its first effort to bring the Indians under an agency. Camp Grant, on the San Pedro River, was chosen as the sight. The attempt was unsuccessful, for they could not get the Indians to come to the agency, and the soldiers spent most of their time trying to pursue and kill Indians. Many people wanted to put all the Indians on one reservation, but General Crook, commander of the troops in the Southwest, and his successor General Miles opposed this plan, because they knew that many of the tribes were bitter enemies.

In 1861 the troops were all called out of Arizona because of the Civil War. Then ten years of horror began, a cruel war in which women and children were often the victims, both Indian and white. The soldiers were gone, and the settlers had to fight for themselves.

In 1867 and 1868 the federal government again attempted to set up an agency at Camp Grant to deal with the Apaches in the Pinals and in the Aravaipas that could be reached, but this was abandoned because they would not make satisfactory terms with the Apaches.

The soldiers were again sent into Arizona in 1871, under General Crook. He had instructions to end the war with the Apaches, but it was not that easy.

In 1871 a new agency was set up at Camp Grant. Some Pinal and Arivaipa Indians camped in Arivaipa Canyon close to Camp Grant. They lived peacefully for two months. One morning an attacking party of Mexicans, Americans, and Papago Indians surprised them and killed about a fourth of the Indians and captured about 23 children. The garrison knew nothing about it until it was over. They thought that the shots that they heard were target practice. "The survivors fled to the mountains to join those who were wise enough not to entrust themselves to government protection."

However, 1872, the group was induced to come back to Fort Grant, and lived there peacefully until they moved to the San Carlos Reservation in 1873.

The United States government decided to put all the Apaches on the San Carlos Reservation, which was larger than it is now. It included Globe in its boundaries, but the little town was taken from the reservation area because of mineral findings there. The plan was put into effect in 1872, but it did not work well. There was too much enmity between the tribes. The first agency was placed at Fort Thomas, but was later moved to old San Carlos.

Rations were given to the Indians once a week, since many of them could not support themselves in the way they knew how in this new area. The rations were often not adequate, and sometimes they were of poor quality.

The San Carlos Reservation was turned over to the Department of Interior in 1874, and a civilian agent was sought to take charge of it. There were no applications. Everyone was afraid to seek such a position. Finally the position was filled by John P. Clum, who was recommended by an official of the home missionary board of the Dutch Reform Church. It was hoped that he could bring some spirituality to the Indians.

Mr. Clum found a mixture of civilian and military rule which was working a detriment to the Indians. He assumed full control and had the army move five miles away from the agency. He then appointed four Apache policemen to keep order. They had faith in Clum and transmitted that faith to other Apaches. This agent had the confidence of the Department of Interior and was working on a plan of self-government for the Indians. The four policemen were the beginnihg. Conditions at the agency improved.

There have been other agents at San Carlos, some good and some bad. The Indian agent in 1879 was charged with selling wagonloads of the flour and bacon sent for the Indians' rations to the miners of Globe. Captain Adna R. Chafee was sent from F. McDowell to San Carlos to take charge. He immediately sent the agent and his employees packing. He inspected the beef cattle which were assigned to the Indians, and found them too small and of poor quality. A certain size and quality of cattle were specified to the contractor who supplied the beef. After the Indians received the rations which they had been promised, they felt happier, but many of them were very dissatisfied on the reservation, and often left it to raid the central and eastern part of Arizona and the Western part of New Mexico.

Some of the notable Indian leaders in San Carlos were Nachinz, son of old Cochise, who was the hereditary chief of the Chiricahuas, Juh, their actual leader, and Geronimo. Juh and Geronimo, with a large following, missed their mountain home and disliked the reservation. They left the reservation and began raiding small villages and isolated ranches, freight wagons, and travellers. On one of their raids Juh fell over a cliff and was killed. Geronimo became the leader of the Chiricahuas. He was a bold renegade, fierce, tricky, and cruel. His band struck quickly, stole what they wanted, killed anyone they found where they raided, and ran, seeking refuge in the mountains they knew so well. The army and local law men were constantly attempting to capture them. Sometimes the band went into Mexico to elude the pursuers. Many of the Indians were killed and others grew weary of constantly running and hiding from the soldiers. Finally in 1886, General Miles persuaded them to come out of Mexico and surrender. The band was sent to Florida, and later to Fort Sill, Oklahoma.

Last but not least, history records the exploits of the Apache Kid. He was born near Globe and grew up around the miners and soldiers, all of whom called him Kid. Before he was eighteen years old, Al Sieber, who was chief of Scouts at San Carlos, enlisted him in the scouts, trained him to follow trails and to shoot. He made him a sergeant. Al Sieber trusted that young Apache more than all the others and perhaps that is why he was so bitter when the scout failed him. Mercy, tolerance, and good judgement on Sieber's party might have saved the lives of many people.

The chief of scouts was away from the reservation for a time on business. He left the Kid in charge of the scouts there. He was sent, with some of the other young scouts, to break up a drunken party among the Indians that was turning into a fight. The group he went to control coaxed him and his men to drink and join them. While the scouts were still drunk and lacked judgment, Al Sieber returned. Sieber with another white man went to see what was going on. He upbraided the Apache Kid before the other

Indians and told him and his companions to give up their weapons and surrender to arrest. One of the young scouts grabbed a gun and shot the chief in the foot. The wound was serious and Sieber was not able to walk for a long time. He pressed charges and had the scouts who were involved in refusal to surrender and the shooting sent to prison for ten years. After a time they were released because they had been tried in the wrong type of court. Indians must be tried in federal court. After they were returned to the reservation, Sieber brought up the old charge and added new ones and had the young men tried in a federal court. They were sentenced to a longer term of prison.

Enroute to Tucson to be put on the train, they escaped, killing the sheriff and his deputy and mutilating their bodies. The Kid assumed leadership of the group and led them to a hiding place in the mountains. For about a year law enforcement officers and soldiers searched for the eight Indians who escaped at that time and for Masi, who had joined them. During that time the renegades killed and raided throughout the area around the Pinal Mountains. Their deeds were black enough and were made to appear worse by Mexican and white renegades who made their deeds appear as committed by Indians.

All of them were killed or captured and hanged except the Kid and Masi. Exactly what happened to the Apache Kid was never definitely ascertained, but many people met their death or lived in fear because of him. Yet he was one of the best scouts that Arizona knew, and probably would have saved lives instead of taking them if a little wisdom had been used at the right time.

Major Griner said, "In my experiences I have never known a serious difficulty between the Indians and citizens, which did not originate mainly with the latter." Was he, perhaps, right?

A Historical Sketch of the Educational Development of the San Carlos Apache

The Rice School District No. 20, embracing some 1250 square miles of territory, is situated on the San Carlos Apache Indian Reservation and the Tonto National Forest in eastern Gila County.

The district was organized by the Gila County Board of Supervisors on August 19, 1908, for the purpose of educating non-Indian children in the village of Rice, now known as San Carlos.*

The Apache first met with civilized culture in 1540 when Coronado came this way. "They rode very large dogs, carried thundersticks, and had long knives that were not made of stone."

In 1849 there were relatively few whites in the area, but within less than fifty years this proud, free-roving race was forcibly subjected to the confinement of four walls in the white man's school.

As early as 1887 the Bureau of Indian Affairs operated a school on the San Carlos Reservation.

The purpose of the Bureau of Indian Affairs is guiding Indians into a satisfactory adjustment to our way of life. The formal education of Indian boys and girls has become a large part of the Bureau's plan to achieve its purpose. In 1819, Congress, on the advice of the President, made a permanent annual appropriation for the education of Indian children. Since that time the Bureau has operated reservation day schools and Indian boarding schools which in recent years included public schools in those states that have accepted the government's contract plan.

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* The name San Carlos was a transplant from Fort San Carlos which was situated near the confluence of the San Carlos and Gila Rivers. The building of Coolidge Dam and the impending lake which would cover old San Carlos brought about the evacuation of this landmark which played an important roll in the Apache campaign and has become historically famous.

In reference to the Bureau of Indian Affair's report of the school conditions at Fort San Carlos in 1887 it states:

"School was abandoned and is now reopened. There are approximately 1,000 children there are no accomodations for. In January of 1887 the average attendance was 46. Carlisle is the name of the school. The Apaches are still restless and military force is necessary to preserve the peace. The most economical and effective way to solving the Apache question is to provide schools for all children, adopting compulsory measures, if need be, to secure their attendance."

From 1630 to 1880, 250 years, Indian education in this country was under the direction of religious missionary organizations.

In 1895 a report to the Bureau of Indain Affairs from the San Carlos Agency stated:

"A boarding school is now available to the Apache children. Its pupils lose nothing by comparisons, in morals, manners, or intelligence, with any of the school children returning from the outside. The boys are instructed in care of animals, gardens and grounds, work in shoe, harness, wheelwright, and blacksmith shops and the girls in general housework and sewing. Altogether, the whole school shows progress during the year."*

A report to the Bureau of Indian Affairs in the same year, 1895, from the Superintendent of the San Carlos School, contained much more detail:

"School is not popular because only one out of thirteen of school age children can be accomodated in school. The remaining twelve run wild and help to retrograde those who have received a small beginning in education.

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* Included in this same report were facts that reflected the Apache culture and the white man's determination to change it.

MARRIAGE. Polygamy has continued to be held in check, and every opportunity is taken to separate dual families.

MEDICINE. There are still a few medicine men in vogue on this reservation, but as the medicine is all by "incantation", no herbs or roots being given, not much harm is done. It is, of course, discouraged as much as possible. White practice is gaining ground slowly.

Most excellent progress has been made in the primary school department. Notably so in case of a beginning class of Apache girls and boys who now, without exception, speak English intelligently at all times.

High grades show slower progress because of a lack of instructors. In every case the boys are more apt and intelligent than the girls, following the condition of their downtrodden mothers for generations past.

Much benefit has been derived from instruction in and use of kindergarten work, and it is the intention to carry out this work more extensively during the year.

An interesting Sunday School has been held, and regular church services are conducted by Rev. Plocher, Lutheran missionary, who has given his services at great personal sacrifice."

And, interestingly added, "Our cows have furnished all the milk the pupils could be induced to consume. They are ignorant of its use at their camps, and do not learn to like it very well."

After its humble beginning, the school for white children began to grow and eventually the district was obliged to acquire two more rooms for the three teachers. Apache children could attend and usually one or two did. The "White" school offered some attraction despite the operation of the more attractive and spacious Bureau of Indain Affairs School only a stone's throw away.

The Rice Indian School started in 1908 as a boarding school at Rice. The Indians were scattered over the reservation and primarily lived in wikiups. A boarding school, rather than a day school, was established not only because of the scattered population but also because it was presumed that the children's diet was inadequate. The children were permitted to go home on weekends. Some would not return, keeping the truant officer busy. The parents of the children were permitted to visit the school.

The boarding school was abandoned 20 years later because of the expense involved in operating it. At the same time the economic conditions of the Apaches had improved.*

Another major change in the Bureau of Indian Affairs school occured in 1938. A high school was established to give the Apaches better educational advantages.

By 1950 the B.I. A. started eliminating the high school in hopes to integrate the Apaches with the whites. In 1950 the juniors and seniors were sent to Globe High School. Shortly thereafter the freshmen and sophomores were went into Globe, thus eliminating the high school. Later the 7th and 8th graders were sent to Globe Schools. Three years ago 5th and 6th graders started attending Globe Schools. At present grades 1 to 4 are taught at the San Carlos Day School.

In 1960 the two room public school that was originally established for white children was closed. The public school moved to the quarters of the Bureau of Indain Affairs school. The reason for the so-called amalgamation program of the Rice School and Bureau of Indian Affairs School was that it was felt there was no better way to assimilate the whites and Indians than through the State public school system.

When the transfer was made there were only two public school teachers. In 1961 there were 4 public school teachers and in 1962 there were 6. This pattern will be followed within the next 3 or 4 years whereby the public school system will absorb the entire B.I.A. school.

This procedure is a long range program of the B.I.A. The Bureau has been experimenting with the program for at least a quarter of a century.

* The Apaches began hitting their economic stride as cattlemen after the Interior Department cancelled grazing permits of white cattlemen, who had utilized these ranges for a half-century, and turned them over to the Apaches.

Favorable results will take a while.

The number of Apache children attending schools has increased steadily. Most tribal councils, including that of the Apache, have adopted compulsory attendance laws and the officials cooperate in enforcing these regulations.

At present there is also a Lutheran day school operating at Peridot. It has been in operation for 40 years and is supported by the church. Thirty to fourty Apache boys and girls attend grades 1 to 8. Four teachers are employed. The Lutheran high school is located at East Fork Mission.

In reviewing the past of the Apaches it is evident that the tribe is torn between white man's ways and their own beliefs. For better or for worse the Apaches are being engulfed in the white man's society. An Indian leader at an Inter-Tribal Council meeting in Prescott in August of 1961, said, "Our people have become so much like white people they are forgetting their old ways, their customs, and even their own language."

The Apaches are victims of a transition period when they are neither white nor Apache. Through educating the Apache and white child together and integrating their backgrounds and experiences a common meeting ground may be obtained. Learning from each other will better prepare the white and Apache to face the future through an understanding and acceptance of their separate cultures.

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Problems of Teachers of Indian Children
Globe-San Carlos Extension Class
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REPORT

PHONICS AND THE LANGUAGE ARTS

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PHONICS AND THE LANGUAGE ARTS

As a teacher of the Apache child, I, personally, do not favor an all-phonic approach to the teaching of phonemes, or sounds, to them. It is true that any teacher of reading of necessity must teach phonics, even in a day by day word attack, but as the Apache child is already at a disadvantage due to the fact that he is bilingual, these sounds and symbols should be made as easy and as interesting as possible, with the least possible bore.

When a child begins to read books, he finds words that he has not already learned at sight. Phonics is a key that will unlock the meaning of these unfamiliar words. Instruction in phonics begins with the immediate need. To be ready for this instruction in phonics, the child should be able to identify similarities and differences in the sounds of words, and should know the names of the letters.

By using his store of known words he can often identify the beginning and ending sounds of a new word; he can try to pronounce it and see whether it makes sense in the sentence. He may note that the new work "tell" begins with the same letter as "ted" and "time," and ends with the same letter as "ball" and "tall," which he has already learned. This is an experience discovery. He begins to understand how the letter-sound association that he has already grasped can help him to solve new words. In-the-mean-time, his failure to pronounce new words will suggest to him that he needs more practice of the letter-sound associations.

This is an ideal point at which to introduce systematic phonetic instruction. Most reading experts advise beginning with the initial consonants. Some linguists advocate teaching one vowel letter at a time, and restricting it to one phonetic value, as for example, the "a" in two and three letter words such as at, an, cat, bad, dad, can, had, bat, pan. These words, together with a few sight words already taught, are put together in simple phrases and sentences such as: The bad cat; Dad can bat; Tad had a bat. In this way the child forms letter-sounds associations one by one. After he has learned the five vowel letters, he is introduced in a similar way to the consonant letters that have only one sound. Next in order are the double consonants and diagraphs such as "ll" in bell, "th" as in "this," "ea" as in "sea," "oo" as in spoong. Then comes the semi-irregular type, as "line," "shine," "hole," "pole." Finally, he must be taught the irregularly spelled words, that do not follow the letter-sound associations he has already learned. These he has to memorize. Mastery of phonics also helps children to spell words and to pronounce words correctly in oral reading.

PHONICS

School activities that develop reading readiness include reading to children, telling them stories, discussing experiences, and writing simple stories.

Most persons first learn to recognize words by sight. Children learn to recognize these words by using word labels for objects in the classroom, reading stories based on their own experiences. Readers are also helped by relating new words to pictures.

The above have been very successful in my classroom. Phonics: The word phonics comes from a Greek word meaning sound.

These are the things that I have made in my class:

1. I have made consonant cards, on these cards I have pasted pictures so that they can see the word, the first letter, and see the picture, thus relating the word to the picture.

2. I have made a consonant train, as we learn a new consonant sound we add a new car to the train.

3. We have made cards with sounds that come through the nose, these sounds are m, n, and ng.
   moat
   sang
   nice
   my
   meet
   long
   rang
   nose
   me
   make
   bang
   new
   need
   mill
   hung

4. Compound words:

   In order to show that compound words are made out of two little words, we have made cards with little words written on them, such as:
   some
   thing
   day
   in
   be
   night
   may
   to

   Children take turns in making compound words from these small words (and others).

5. Rhyming words:
   We also use pictures to learn words that rhyme. For example: Picture of fox and a picture of a box. fire-tire mouse-house cat-hat etc.

The reason that I use a lot of pictures when I teach phonics is because I found out that Apache children learn faster by seeing pictures. Somehow it is more meaningful.

For example on teaching a consonant sound (S for example) I sue a flannel board. We have pictures of a sail, soap, soup, saw. On small cards we have these words written. (by putting tape on cards they stick to the flannel board.)

The children go and match the word cards to the picture cards. We then listen to their S sound. Following this we use our regular flash cards and we look for words that begin withethe S sound.

Another thing that we have done is write words on the chalkboard that began with the same sound.

Example: like The children can give you the words that start alike, they
lad can also go and underline the first letter.
lake
leap

This helps them to see that all these words start with the same sound.

One of the things that the children seem to enjoy is to circle all the words they know on a newspaper, they also like to circle the vowels. I might add that this is good for homeowrk, rather than arithmetic problems or other subjects. Many times children's homework is done wrong because they don't know how to do it, thus they are practicing bad habits. Another thing homework (I thing) is not always fair to the children, since it might take a certain child 5 minutes, while it takes a slow child one or even two hours to do it. With the newspaper you tell them to circle the words they know. A child does what he can and not beyond that.

PHONICS AS APPLIED TO INDIAN CHILDREN

Presenting Economy Method of Phonics to Indian students

In presenting the Economy Phonic approach to a second year level of Indian children of San Carlos, I have only progressed through the long sounds of the vowels. The Economy workbooks "Tag" are available for every two students. In addition to this each child has a small size pack of marked vowel cards. As each word is presented either orally or from the blackboard the student holds up the card that has the vowel sound of the vowel in the work, as for example, the word coat is given. The card having long o is held up, or maybe the word tree. This time the long e card is held up. The rule governing this fact, explained in simpler words was easy for the children to remember.

This was not taught in isolation, but as a regular class period and in coordination with the text "Spelling Goals." As of now this short phase of phonic presenting has only a few conclusions, which are:

1. Creates a new interest in words
2. Presents additional words for their vocabulary.
3. These sounds assist in oral English
4. Marking the vowel sounds on the blackboard or on paper establish more self-confidence.

This is not conclusive enough by any means to say that phonetic method makes for independent readers.

It can be mentioned here that Arthur W. Heilman of Oklahoma University in his book "Principles and Practices of Teaching Reading" (1962) has reported several surveys. (p. 239) These reports were surveys on Scott, Foresman Reading Series Versus Economy Keys to Reading. The results were as follows:

Grade 1. Economy instructed group was superior in reading Comprehension, and reading vocabulary.

Grade 2. Economy groups were still superior in reading comprehension. Both groups rated the same in reading vocabulary.

Grade 3. Shows no difference in reading achievement.

Grade 4. There was no difference in reading vocabulary, reading speed, or spelling. Basal reader groups were superior in reading accuracy.

Some conclusions were drawn from this survey. The most important ones are as follows:

1. Neither method is superior to the other or with slow learners.
2. This survey points out that basas readers might be strengthened by more emphasis on phonetic analysis in beginning reading.
3. There are no non-phonetic methods of teaching reading in use today. Phonetic methods and leading basal reader series are very closely related in the amount of phonic principles they teach.

The principal of reading is the process of discovering meaning, and any fundamental mechanics that can help the Indian child do this is most important.

Dortha Oates, 2nd
Nina Roberts, 1st
Virginia Dolan, 1st
Evelyn Eddy, 4th
Mrs. Salas, 2nd
Mrs. Hodges, 1st
Mrs. Oldham, 1st

TEACHING PHONICS TO THE INDIAN CHILD

INTRODUCTORY

We hope to give you a brief glimpse of the teaching phonics to the Indian Child. We are using Phonetic Keys to Reading by the Economy Co. This Program begins by teaching the children How To Listen.

Since the vowel is the basic unit in a syllable and since most consonants depend upon vowels for their specific sounds -- this method starts with the presentation of the long and short sounds of the vowels.

Next it introduces the consonants and a few consonants blands. Any set of readers may be used after this Phonetic Material is taught. It is very important that a Reading readiness Program by presented. DO NOT GO TOO FAST, OR AS WE SAY MAKE HASTE SLOWLY. This program is to be taught in short periods through out the day, by using only 10 to 15 minutes at a time.

There is a consistent pattern of repetition which is essential to the mastery of all skills. We need to use many Experience Stories in this method. We can use our writing in teaching the letters, too.

We believe that only the vowels, long and short sounds, and the one sound consonant can be taught in the first grade to the Indian Children.

We do not believe that the Economy Method is the answer to our Reading problems, but a tool to help the children see likeness, hear the sounds much better. I do not hhink that we have stressed how to listen, and did not show the children how and where the sounds are made, in the past when we have taught Phonics.

PHONICS: LISTENING ACTIVITIES

All pupils need to learn how to listen, to identify the sounds heard, and to reproduce those sounds. This skill is essential in teaching reading by the phonetic method. Slow learners and bilingual pupils need more audio training during the readiness period.

First, we must make the children aware of the different sounds around us, as well as those we use in speaking and reading. Pupils may listen for sounds in the classroom, on the playground, and at home. Games and records may be used to create interest in listening. Always tell the pupils what to listen for. Teach them to answer in complete sentences.

Discuss the sounds: what makes them, and how to imitate them.

A Game with Sounds

One child makes a noise in the coat-room or outside the classroom door. The children take turns identifying the sound, and producing a different one.

Suggestions:

1. Blow a whistle; a harmonica
2. Drop a pencil; book; coin or blackboard eraser on the floor.
3. Tap an empty glass with a spoon.
4. Crumple paper.
5. Move a chair.
6. Imitate an animal.

What Is That Sound?

The class listens and discusses sounds heard outside the classroom:

1. Car or truck going by;bus, plane.
2. Horn; bell; whistle; ball bouncing; bat hitting ball.
3. Pupils running; walking; talking; laughing; whistling.
4. Hammering; pounding; painting.

At Home

What sounds do you hear in the morning when you wake up? What makes these sounds? Tell us how they sound.

What sounds do you hear at night before you go to sleep? What makes them? Make them for us.

Listen to the Ball

Count the number of times a pupil bounces a ball on the floor, while the class has its eyes closed. Pupils clap hands to show number of times the ball was heard; one pupil writes the number on the board.

Follow Directions

1. Go to the window, then to the pencil sharpener.
2. Open the door. Come to the teacher. Sit down in your seat.
3. Raise your right hand; yourleft hand; both arms.
4. Stretch both arms as high as you can. Touch the floor with your hands without bending your knees.
5. Listen to records with tempos that indicate marching, skipping, hopping, sliding.

These activities are good to let the children use their physical energy after more intensive formal phonetic work, yet they help to build up the listening skill.

Records

Many good records are available which help children to learn to listen for a purpose; to hear sounds of different tempos, and loud and sound sounds.

Records that I use are:
"Songs for Children With Special Needs" (1)
"Sing a Song of Home Neighborhood and Community" (1)
"Rhythm Time"(1)
"Singing Games," Albums 1 - 6 (1)
"Singing Games," Albums 1, 2 (1)
"Fun with Music" (1)
"Listen and Learn with Phonics" (2)

(1) Bowman Educational Records
4921 Santa Monica Blvd.
Los Angeles 29, California
("Singing Sounds" that help to teach the consonants, and has a colorful bood of pictures and the songs on the record, was made under the direction of primary teachers who use, teach and study the Economy Phonetic Plan.)

(2) "Listen and Learn with Phonics" has books with colorful pictured sounds, records and books that may be used in class work or to teach phonics to a child individually. Produced for $25 by:
Dorothy Taft Watson, Audio-Visual Instruction
622 Union,
Seattle, Washington

The phonetic method we are now teaching in the Globe schools has been very successful for the brighter children. For the slower and the bi-lingual children, it has been very difficult. We have searched for materials for an easier understanding and learning of sounds of the English language. We would like to show you a few of the things that we have used with success in the first and second grades.

In the Economy Method the vowels are taught first and we begin with the long vowel sounds. The younger children learn that "the first vowel in a short word usually stands up and says it's long name. The other vowel is asleep and we put the cover over him." gōa̸t

Vowel Pockets and Cards

Pockets should be made of colored construction paper or tag board. The five vowel cards are made of white construction paper. The capital and small symbol of each vowel are printed at the top of card. Each child needs a pocket and five vowel cards.

The children place the cards in a row on their desks. As the teacher says a word, the children hold up the symbol of the vowel he hears. If it is correct, he places it in the pociet and is ready for the next word.

Words are dittoed on 8½ by 11 in. paper. Paper is then glued on card board and holes are punched with sharp ice pick under each letter in the word.

As each vowel sound is taught, the children put a colored plastic tooth pick under that sound symbol.

This board can also be used in learning consonant sounds, blends, diphthongs and digraphs.

Clown used in teaching the long and short vowel sounds.

The easiest way to make a clown is with circles. Use a divver plate for the largest circles and make the others in proportion. Make several ballons of colored paper and print the symbols for the vowel sounds. (both long and short)

The teacher says a word and the child picks up the ballon with the vowel symbol he hears and tacks it on the end of the string. This could also be used on a flannel board.

Teaching the Short Vowel Sounds

Principle: When a short word has only one vowel, it is usually short (unless it is at the end of a word.) (With slow-learners, the exception to the general rule (unless it is at the end of a word) need not be learned or stressed until the words are encountered in reading. Examples: he be me we she go no)

Talk about pupils' long names and short names or "nicknames." As: Bobby--Bob Pamela--Pam

Explain that the long sound of each vowel is also its letter-name for the symbol.

Stories may be told, illustrated and taught with actions to help the children to remember the short vowel sounds.

Mother Vowel decided to give each of her five children a short name because she had heard that children had long and short names. "Listening for Speech Sounds"

Empress Zedler, Harper Brothers, N. Y., Has good stories with illustrations that may be put on the chalk-board by the teacher.

Vowel Stories

(Suggestions for Mother Vowel stories; name and page of story from "Listening For Speech Sounds")

ŏ - said, "O, that is good" each time as he ate six little pies. (Put hand to mouth while saying, "O.")

"The You-did-it-anyway Sound" page 116.

ă - Could only say, "A" when he wanted an apple. (Reach out hand while saying,"a," asking for an apple.)

"The Bad-Goat Sound" page 110.

ĕ - Kept saying, "E,e,e," with hand around ear pretending he couldn't hear. Or, pretend to have gun in hand, shooting and saying, "E,e,e."

"Ellis-the-Elephant Sound" page 107.

ĭ - Hold forefinger to forehead (as a feather while doing an Apache dance and chanting, "I,i,i" as in Indian.

"The Mouse with the Clipped-Off Tail Sound" pate 104.

ŭ - When the little vowel ate too many green apples, and had a pain, he held his hand over his tummy saying, "U,u,u."

"The Bad Medicine Sound," page 124.

In presenting each new sound to the pupils:

1. On the chalkboard show how to make the letter-symbol, and how to mark the short vowel sound. ŏ
2. Show the pupils how the speech organs make this sound. Use a mirror, and the hands to feel what makes the sound. "Listening for Speech Sounds," Zedler, tells in the stories where Tommy heard the sound, and what speech organs he used to make them as well as having lists of words using the sound.)
3. Listen for the sound heard in:
    a. Pupils' names (point and mark)
    b. Colored pictured bojects (Economy Plan)
        1. Pupils put sound heard above picture
        2. Teacher says and prints the word (if lond ahd short vowel principles learn apply. Use only one syllable words. If principles don't apply,say, "Words are like children, they don't always do as we expect them to do. We will learn about that later.) Pupil comes to board, says the word, marks the vowel sound and gives the principle that tells why that vowel sound is heard.
    c. Teacher or pupil says a word in which the vowel sound is known, pupils put in pocket the vowel sound heard.
4. Ditto pages -- Teacher says word, pupils mark vowel sound heard.
5. Seatwork -- Pupils mark vowel sounds seen on peg boards.
6. Listen for vowel sound being studied as interest story is told or read by teacher.
    a. Economy Phonetic Series
    b. "Listening for Speech Sounds," Zedler
7. Each day, quickly review in a game or some interesting way the long and short sounds studied. Give familar words in which they are heard. Do board work to explain to the class why the vowel has that sound.

Word Card Game

Manuscript short words on 2 x 4 inch construction paper, oak tag, bristol board or cardboard. Pupil places long vowel sounds in one stack, short vowel sounds in another. (Pictures may be used with the words used at the beginning of the readiness training period.)

Pupils' Work

1. Draw objects representing short vowel sounds as: doll, cap, gun. Put letter symbol on page and mark sound heard in name. Assemble into a booklet to take home.

2. Cut pictures of objects (representing vowels) from magazines. Place on bulletin board, poster, or in booklet to take home. Print and mark symbol.

Permanent Seatwork

Vowel Pockets

Make pocket from colored construction paper, with fold at bottom to hold white or manilla card with each short vowel sound marked. Pupil places vowel sound heard in pocket when teacher or pupil says a word.

Peg Boards

Glue page of one syllable words in manyscript to cardboard. Punch a hole under each letter. Pupil places a match or colored toothpick under the vowel sound being studied. Alternate the words in several different ways, color each one alike with a crayon band of the same coler at the top. The teacher can distribute the boards so that pupils near each other have different boards.

Charts

The Ideal charts used on their stand with leg extensions can be bought for vowel, consonant and bland sounds. The pictures are colorful and are large enough for the whole class to see. Charts may also be bought to use on wall brackets.

Books

The little Golden books have a "Picture Dictionary" in which pupils can find pictured objects with the word.

In the second grade we must find different ways to go over consonants that have been taught in the first grade as the children forget them over the vacation.

1. I put this rule on the board: Consonants are all the other letters in the alphabet but the vowels.

We look at the alphabet book I have made. Then I tell the children that some of these consonants have one sound and that some of them have more than one sound. I had the children make a little book of the one sound consonants, drawing some pictures and finding some words with the sounds.
One Sound Consonants: b,r,l,m,n,j,p,v,k.

2. Some consonants seem to whisper and we call them voiceless. Such as p in pet, h in home, k in kite.

Some other consonants talk louder and are called voiced. Such as b in boy, m in man, l in look, r in run.

3. More than one sound consonants: c,d,f,g,s,t,x,y,z.

c-like- k usually unless, preceded by e, i, or y, or h.
c-like- s when c is followed by e,i,y.
center, cider, race, bicycle

(I do not think I would go into this much with Indian children.)

4. Consonants blends are pushing or sliding 2 consonants together to make a sound: fl, dr, bl, br, cl, cr, fr, gl, gr, pl, st, sk, sp, spr, sch and others.

5. Diagraphs are 2 consonants side by side making one big sound: sh, th, qu, ph, ch, wh. -- ship, that, quack, telephone, white

(I do not think I would go into this with the Indian child in the first or second grade.)

I have charts made of all these so the child can see them at all time.

Make a train with as many cars as you will need. I used my train to teach one sound consonants. I put the one sound consonants on cards. (Bb, Rr, Mm, Nn, Ll, Hh, Vv, Jj, Kk, Pp.)
I made the cars of different colors and stood the cards in the cars. First I put up the engine and the caboose, then add a car with the letter to be studied. Let the children put the cards in the cars. They will count the cars each day and watch it get longer; also say the sounds of the letters. They like to watch the train grow longer and longer. This can be used in many different ways.
I put my cars on heavy cardboard so they would stand on the blackboard ledge. The children like to change the cars around and many things with them.

(These are things that people say that seem strange to the Indian child.)

What Do They Mean?

I am in the dog house.

I am tickled pink.
That apple pie is out of this world.
My daddy is up a tree.
My friend is laughing up his sleeve.
She seems to be at sea.
He almost jumped out of his skin.
That girl gets my goat.
We will have to face the music.
I have a frog in my throat.
It has been raining cats and dogs all day.
Don't get cold feet.
He hit the nail right on the head.
Sometimes I get in my mother's hair.
The wind is blowing to beat the band.
That takes the cake.
She has them eating out of her hand.
That boy is a pickle.
My uncle is fit to be tied.
I wonder if they are taking me for a buggy ride.

CONCLUSION:

1. We must follow instruction in the Phonetics Keys.
2. Be sure to use 2 or 3 short periods a day with the slow or bilingual child.
3. Use experience stories.
4. Sometimes just forget about it for a day or so and come back to it.
5. Be sure to not go too fast as we are told many, many times -- MAKE HASTE SLOWLY.
6. We do not have a special reader, as any reader can be used.
7. Show the children how and where the sounds are made in the mouth, throat; also we tell the children that some of these sounds are voiced, and that some of them are voiceless. The voiceless seem to whisper their sounds.
8. There is a list of sight words for the child to learn, also.
9. This method will help the children to see and follow directions.
10. It will help the child to see likenesses and see differences.
11. It will help them to develop the ability to interpret sequence of ideas.
12. Develop the ability to listen and enjoy stories and poems.
13. Help the child to speak in sentences.
14. Develop a good speaking vocabulary.
15. Please let us remember that this Method was planned to be used for the fast learner and we can't expect to do as much for those who are slower.

Note-

I want to thank all the San Carlos teachers who worked on this report and I am very sorry we did not have time to hear more of what we had planned.

Teaching Indian Children - Apaches, Navajo or Other Tribes

I. What is Civilization?

Civilization is the sum of all that men have learned. Civilized people have learned to use law, government, a written language, numbers and measurements, better ways to build their homes and grow their foods.

In this day and age, we as a people have transformed into an American. Not only the Indian but many different nationalities have experienced a gradual transition period. In the many years there has been a wide cycle of change from a true and pure culture into an American culture.

Many foreign born are now citizens by naturalization and are now American citizens, but still respect their traditions.

Therefore the degree of aculturation of the Indian tribes of American depends on the acceptance of a new life which has been a gradual transition.

The faith, hope, effort and the ability to take a glimpse into the future brought about Indian education. (M.P. Jane, footnote)

Quote, "They realized that one of the great needs of a race speaking so many languages and living such different lives is common ground and a common task. Here at Bacone Indian College, working, studying and worshiping together are members of tribes who were once at enmity or who lived far distant from one another. (I might add that there were also Apaches at Bacone and still are, some as Instructors.) These Indians are learning the principles of christian brotherhood, love, loyalty, service and sacrifice."

Therefore if there is to be any hope for the Indian future there must be Christian ideals.

Elbert Hubbard once said, "As general proposition, the value of a man to society is in proportion to his ability to work with other men."

Elbert Hubbard also stated, "There is no defeat save from within, no really insurmountable barrier, save our own inherent weakness of purpose."

The key to understanding the Apache Indian or other Indians is to understand their home life, background, their means of subsistence, their customs, beliefs, superstitions, legends and religious background.

The economy and capital income, interest initiated in the home by the parents toward eudcation has much to do with the child's efforts and education.

Many adjustments must be made in a new environment in the classroom with much competition due to language handicap as well.

The Indian was taught to have high respect for the aged. Strict discipline was the old custom. However, today the discipline is as the white brothers.

Conduct was to be gentle and kind, honest and loyal as long as they were not enfringed upon.

The Indian once survived by rugged livelihood, living in the open, but since he is fast becoming accustomed to the whiteman's life, his health is not that of his ancestors.

The Indian child is very loyal to their tribe. They do not wish to be disowned by the tribe.

However the Indian needs to realize that he can best help his tribe by education and aculturation. By so doing he is better equipped to lead his people into better understanding and for reviving and reawakening the fast diminishing tribal histories, cultures as well as Art and Crafts.

Living in a more modern way the Indian has taken pride in improving with the modern conveniences. Home life can be improved as education affords more

(An Adventure of Faith - Bacone College by Mary P. Jane, 1929, p. 4.)

earning power for more space and a better and more normal living.

Naturally the Indian will become more of time and respect it in all essential phases.

It stands to reason that simple living is less demanding on the conveniences.

More knowledge and feeling the need of improvement in the home will develop more pride.

Abraham Lincoln once said," I like to see a man proud of the place in which he lives, and live in it so that his place will be proud of him."

Abraham Lincoln also stated that he became irritated with himself when he could not understand the terminology of a conversation.

So the Indian is at a loss too when he is a bilinguistic person. The different Indian languages makes it difficult for the Indian to express himself fluently if he does not learn English while quite young. The sounds and means of speaking with glottal sounds well as the R sound of course the absence of a means of expressing certain sounds. Therefore, it is difficult to translate from English into Indian.

Students no doubt spend much time retranslating into their own language for better understanding sake. Thus it slows the process of thinking.

TEACHING PHONICS IN THE FOURTH GRADE--
SUGGESTIONS FOR THE TEACHING OF THE INDIAN CHILD, THE ECONOMY WAY

The Economy Method has Keys to Independence in Reading, a continuation of phonetic keys to reading.

I. The first series of lessons is DOWN BRIGHT ROADS and TALES TO ENJOY.
These are to be used at least 45 minutes per period, the reading text or any supplementary text may be used. However these are used together to promote better comprehension.
The two books are to be used together four periods a week.

INTRODUCTION:

First prepare the class with the attitudes that every individual is different in their ability of doing things. We all look different, we dress different. We live in different homes, so boys and girls have different tastes and interests.

I. Develop pride and loyalty.
   A. Ask parents what nationality you are.
   What contributions did your nationality make to present civilization?
   This is your classroom, lets keep it clean.
   We are fortunate to have a nice classroom.
   Each of us work at a different rate of speed, so we must give everyon a chance by not laughing when someone makes a mistake.
   We make only helpful criticism.
   We all have something to contribute to our family, home, Church, school, class and to society.
   B. Why do we read?
   The most important reasons for reading are to get information. Now that you are in the fourth grade you will be reading more and more information from sources such as science books, social studies books and from the encyclopedias...In reading you need to read for information as well as for enjoyment. You will read about animals, pioneers, Indians, natural wonders, schools and different homes. You will learn how to understand and how to remember information. The second story text helps you to understand more and to appreciate stories.

C. We concentrate (think) by:
   seeing speaking reading writing listening doing

D. Picture illustrations are essential to demonstrate and to give visual perception. Do not spare the handy felt pens which are so convenient for visible writing and labeling.

E. As the child reaches the Intermediate grades, the reading range is in a greater demand.

II. Basic Aspects of the Reading Process, Related Learning Functions and Applications of Reading.

1. Basic aspects of the reading process
   - A. Word perception
     - 1. Word analysis (phonetic, structural, configurational)
     - 2. Word meaning (context, direct study)
   - B. Comprehension (literal meaning)
     - 1. Sequence of ideas
     - 2. Organization of ideas
       - a. Topic or theme, main idea
       - b. Subideas or details
   - C. Interpretation (inferential meaning)
     - 1. Identifying mood tone, intent or writer
     - 2. Understanding figurative language
     - 3. Making inferences
     - 4. Drawing conclusions
     - 5. Seeing implications
     - 6. Making critical evaluations
2. Learning functions related to reading
   - A. Associating experiences
   - B. Identifying purposes
   - C. Adapting rate to purposes and materials
   - D. Organizing ideas for retention and recall
     - 1. Outlining
     - 2. Summarizing
     - 3. Note taking
3. Applications of reading
   - A. In study
     - 1. Locating and selecting materials for reading
       - a. Identifying major parts of a book
       - b. Using index
       - c. Using glossary
       - d. Using encyclopedia
       - e. Using library and library aids
     - 2. The Comparative reading (of selection)
     - 3. Combining reading and other ways of learning
       - a. Graphic materials.
         - 1. Maps
         - 2. Diagrams
         - 3. Charts
         - 4. Drawings and pictures
       - b. Concrete experience
         - 1. Dramatization
         - 2. Models displays, etc.
         - 3. Field trips
         - 4. Direct pupil experience (classroom)
       - c. Written stories and essays, etc.

B. In personal-social development (tastes and appreciations)
    1. Sensory appeal
    2. Emotional appeal
    3. Judgments of values and character (personal and social application)

C. In oral communication.
    1. Individual reading (to group)
    2. Group (shared) reading
    3. Choral reading

DESCRIPTION OF THE SERIES

"Keys to independence in reading," is a basic reading program designed to help pupils meet the reading tasks of the intermediate grades realistically and effectively. This program is the continuation of the "Phonetic Keys to Reading," series for the primary grades.

The Keytext is a consumable book with appropriate exercises preceding and following each selection.

The Storytext is a non consumable book containing stories, each of which is preceded and followed by appropriate exercises. This text is designed primarily to develop skill in interpretation of fictional writing, and to develop appreciation and enjoyment of fiction and poety. It is also designed to provide opportunities for the application of skills in reading and study of non-fictional, expository writing. While each of these books have distinctive emphasis, both introduce and develop basic skills and interpretative aspects of reading as the materials require. Both books also give special emphasis to phonetic and structural analysis, which helps the pupils to analyze words and to learn new words independently.

Several important and educationally sound assumptions are involved in such a concept of unit correlation. One assumption is that pupils must be taught to read expository materials as well as fiction to facilitate transfer of basic reading skills which must be learned directly. A third assumption is that intermediate pupils should learn to read a wide range of both expository and fictional materials, of a given theme and study them comparatively. Evidence of the validity of these assumptions may be found in repeated statements in professional literature.

Pupils who have studied "Phonetic Keys to Reading" are prepared to unlock new words more efficiently, an enlarged vocabulary is used in the materials.

The Teacher's Manuel defines implements and correlates the instructional purposes of both texts.

Instructional Plans
    Three Major Parts
        1. Introduction of unit general background of unit.
        2. Guiding and reading, suggestions
        3. Evaluation, comparative review and application
    Bibliography at the end of each unit. List of selections and list of books which can be used.
    Because of its scope and unique approach, the +Keys to Independence in Reading" series will prepare pupils to meet the expanded demands of intermediate reading materials, and the complex objectives they represent.
    An orientation period is essential at the beginning of school for the purpose of determining the reading level and becoming acquainted with reading ability of each pupil for grouping.

Individual differences present a problem as well as language handicaps, For this reason activi ies with all visual aids and examples of pictoral charts are very enlightening to the child.

New entries have to be allowed for. Other things to be taken into consideration are mental and physical handicaps or the emotional disturbances.

Work Perception Skills:

1. Teaching the name of a letter
2. Showing the children how to make the sounds represented by the letter
3. Children repeat the sounds represented by the letter
4. Auditory perception or sounds of each other
5. Developing auditory perception of the sound or sounds of each letter
6. Developing visual perception of each symbol
7. Helping the children to associate the sound or sounds of each letter with the printed symbol

Techniques:

1. Flash cards with capital and small letters
2. Repeat the sound or sounds of the letters, blends, diagraphs, spellings, prefixes or suffixes on cards or in books
3. Counting number of vowels
4. Position of vowels in words
5. Long and short vowel exercises
6. Locate words containing sounds represented by other diacritical marks
7. Divide words into syllables by drawing vertical lines between the syllables
8. Give sounds of prefixes and suffixes in words on the board and in the books
9. Recognise plurisyllables by the length of the word, and number of parts heard in it
10. Writing Root Words before Suffixes are added
11. Define words in sentences
12. Locate antonyms and synonyms
13. Explain meanings of phrases, sentences or paragraphs
14. Relate in sequence the main ideas of paragraphs
15. Relate in sequence the main incidents of a story
16. Tell whether a story is factual or fanciful
17. Describe characters

Techniques for Developing Locational Skills Include:

1. Learn names of letters of the alphabet in correct order
2. Learn to interpret six diacritical marks as readiness for dictionary usage: Capital letters and punctuation
3. Locate titles of stories in table of contents
4. Tell incidents of stories in sequence
5. Build concept of summarization
6. Locate topic sentences
7. Read with a purpose
8. Follow instructions of assignments
91 Discuss incidents of a story
10. Associate certain events with a correct title
11. Choose true statements -- choose false statements
12. Know three story elements : Plot with climax, characters amd thems.

Speech Organs:
The organs used in producing speech sounds are:

1. The voice box (larynx or vibrating bom or mechanism)
2. Articulators
    - Tongue
    - Teeth
    - Lips
    - Hard palate
    - Sort palate
    - Ridge behind upper teeth
3. Resonators:
    - Mouth
    - Pharynx (space at the back of the throat)
4. Breathing muscles (abdominal muscles, muscles of the thorax, and the diaphragm)

Conclusion:

To develop interest for Indian children one might develop interest by listing foods that Indians found:
corn, nuts, pears, sweet potatoes, Irish potatoes, beans, peanuts, tomatoes, pumpkins, cocoa berries, maple sugar, peppers, pineapple, cotton and rubber. Motivate interest with dressed Indian dolls, customs, songs, art and finally the developing cultures of other Indians. Bulletin boards of other Indian and especially Apaches who have accomplished and gained regognitionc even as a better home maker. Develop unit on U. S. and how they were named.

How the States were Named:

1. Alabama (Al a bam a) Alabama is an Indian word Alibamo meaning "Here we rest." Also from tribal town of Creek Indian Confederacy.

2. Alaska (A las ka) Eskimo work for Alaska Peninsula.

3. Arizona (Ar i zo na) Arizona was derived from local Indian tribes of Arizona. Ari means small and Zonad means spring.

4. Arkansas (Ar kan sas) Arkansas was named from the branch of the Quapaw Indians.

5. California (Cal i for nia) California was named by the Conquestadores -- a Spanish word to describe an earthly papadise.

6. Colorado (Col o rad o) Colorado was named by the Spanish people meaning red.

7. Connecticut (Con nect i cut) Connecticut was nemdd from the Indian name Quonecktacut meaning Long River or River of Pines.

8. Delaware (Del a ware) Delaware was named after the Colonial Governor of Virginia (1610) Lord De La Warr.

9. Florida (Flor i da) Florida was named by Ponce de Leon in honor of the day it is said to have been chosed -- Easter Sunday (Feast of Flowers) -- in Spanish "Pascua Florida"

10. Georgia (Geor gia) Georgia was named after the second King of England.

11. Hawaii (H a wai i) Probably derived from Native Homeland.

12. Idaho (I da ho) Idaho means "Light on the Mountains" -- Comes from the word "Edah Hoe".

13. Illinois (Ill li nois) Illinois means "The River of Men," an Indian word.

14. Indiana (In di an a) Indiana means the State of Indians.

15. Iowa (I o wa) Iowa was named after a Sioux Tribe known as the Ioways or Alaoues.

16. Kansas (Kan sas) Kansas is the name of a Sioux Tribe or "People of the South Wind."

17. Kentucky (Ken tuck y) Kentucky is a word from the Wyandot Indian name "Ken ta ten" meaning "Land of Tomorrow."

18. Louisiana (Lou i si an a) Louisiana was named in honor of King Louis XIV of France by the explorer of Mississippi, LaSalle.

19. Maine (Maine) Maine was named after the ancient Province of France of the same name which was owned by Queen Henrietta Maria of England.

20. Maryland (Mar y land) Maryland was named in honor of Queen Henrietta Maria wife of King Charles

21. Massachusetts (Mas sa chu setts) Massachusetts is named from the Algonquin Indian Tribe or word "Massadchu eset" Meaning Great Hill, or small place.

22. Michigan (Mich i gan) Michigan was named after an Indian tribe known as Mishigamaw and derived from the words "Michi" (Great) and "Gama" (water) applied to Lake Michigan.

23. Minnesots (Min ne so ta) Minnesota was named from the two Indian words meaning "Sky colored water."

24. Mississippi (Mis sis sip pi) Mississippi was named from the Indian words "Sipu," meaning river and Maesi, meaning fish.

25. Missouri (Mis sou ri) Missoure was named from a Sioux Tribe of Missouri Indians.

26. Montana (Mon tan a) Montana is a Spanish word meaning Mountainous.

27. Nebraska (ne Bras ka) Nebraska is a name used by the Omaha Indians to describe the River Platte or Wide River.

28. Nevada (ne vad a) Nevada is a Spanish word for "Snow clad."

291 New Hampshire (new Hamp shire) New Hampshire was named after the county of Hampshire, England. Named after the Patentee Captain John Mason of the Plymouth Council.

30. New Jersey (New Jer sey) New Jersey was named after the Nova Caesaria the ancient name of the Island of Jersey, of which one of the holders of the grant from the Duke of York, Sir George Carteret, had formerly been administratc

31. New Mexico (New Mex i co) New Mexico comes from the Aztec word Mexitli, the name of the war god.

32. New York (New York) New York was named in the honor of the Duke of York, who received the grant from his brother, King Charles II, and occupied the territory previously known as New Netherlands.

33. North Carolina (North Car o li na) North Carolina was named from the Latin word Carolus for Charles, later called Caroling in a New Grant by Charles II.

34. North Dakota (North Dakota) North Dakota was derived from a Sioux Indian term meaning "Alliance of Friends."

35. Ohio (O hi o) Ohio is named from an Indian word of the Iroquois meaning great.

36. Oklahoma (O kla ho ma) Oklahoma was named by Allen C. Wright, a Choctaw speaking Indian.

37. Oregon (Or e gon) Oregon is an Algonquin word meaning Beautiful River.

38. Pennsylvania (Penn syl va ni a) Pennsylvania was named in honor of William Penn of Penns' Woods.

39. Rhode Island (Rhose I Land) Rhose Island was formerly called Providence Plantation and named Isles of Rhoded by the Court of the Colony in 1644.

40. South Carolina same as North Carolina

41. South Dakota same as North Dakota

42. Tennessaa (Ten nes see) Tennessee was namedfor a Town on the little Tennessee River.

43. Texas (Tex as) Texas means an Indian name meaning Friends or Allies.

44. Utah (U tah) Utah is named from the Ute Indian tribe.

45. Vermont (Ver mont) Vermont is a French word,verd and mont meaning Green Mountains. Named by Champlain.

46. Virginia (Vir gin ia) Virginia was named after the Virgin Queen Elizabeth.

47. Washington (Wash ing ton) Washington was named after the father of his country as it had originally had the name of the territory of Columbia but because of the District of Columbia it was changed.

48. West Virginia same as Virginia

49. Wisconsin (Wis con sin) Wisconsin was named for the Tribe living on the "Wishconsing" meaning "Place of the Beaver."

50. Wyoming (Wy o ming) Wyoming is ffom the Indian word meaning Mountains and valleys alternating and originally referring to Wyoming Valley, Pennsylvania.

The fourteen Arizona Indian Tribes and counties may be used as a unit also.

Apache
Chemlhuevi
Cocopah
Havasupai
Hopi
Hulapai
Maricopa
Mohave
Navajo
Papago
Paiute
Pima
Yavapai
Yuma

Apache
Cochise
Coconino
Gila
Graham
Greenlee
Maricopa
Mohave
Navajo
Pima
Pinal
Santa Cruz
Yavapai
Yuma

METHODS AND ACTIVITIES USED IN TEACHING NUMBERS IN KINDERGARTEN

Winn Purchase

METHODS AND ACTIVITIES USED IN TEACHING NUMBERS

Numbers are so much a part of the teaching program in kindergarten that it is almost impossible to separate the subject from the whole. There are numerous activities in which numbers are a major part, and many, many more where numbers take a minor role.

Oral activities where counting is used are a part of the daily routine, in many instances.

Oral Counting:

1. counting the days of the month and marking the calendar.
2. days of the week
3. months of the year
4. boys and girls present
5. chairs in the room, windows, etc.
6. fingers
7. children standing in line, or in playhouse, etc.
8. crayons in the box
9. scissors, crayons, books, papers being passed
10. numbers of pegs in peg board
11. in using clay, number of balls of clay
12. cutting activities -- cut certain number of squares, circles, etc.
13. using pocket charts, number of balls in a row
14. pasting activities, paste certain number of strips, etc.
15. using a catalogue, cutting out of certain number of objects
16. using building blocks, counting the blocks used in construction, and counting to share.
17. with plastic numbers, arranging and counting
18. with flannel board, counting and placing of objects
19. use of the clock and telling time by the hour
20. using disks (milk bottle tops or poker chips) arranging and counting

Many of these activities may be carried on by the children, or be teacher directed. Many of them may be adapted in hectographed lessons, and combined with colors.

Recognition of Numbers:

Being able to count aloud is entirely different from recognizing numbers and what they mean. Each number symbol stands for a given quantity, and it is this quantity that the child must transfer mentally. Herein lies the greatest difficulty. When a child sees a given number, he must mentally visualize what it stands for. 4 means four things.

Activities where number recognition comes to use are numerous and varied, and employ as many methods as the teacher can devise.

Matching:

1. matching number cards, as 4 to four objects
2. counting beans and similar objects and then matching them to a number card.

3. kinesthetic methods (touch) where the child feels the shape of the number. Plastic, wooden, sandpaper cards are all useful here.
4. using flannel board to match objects to a given number

Written Work:

Since muscles of the fingers are not too well developed at the age of five, number writing is postponed until the latter part of the year. However, some children are "ready" sooner than others and should be given the opportunity to do written work.

1. writing in the air
2. duplicating from the chalkboard
3. number cards used as directions for written symbols -- this can be the basis of individual work, or teacher directed to the whole class
4. teacher directed orally: make 2 balls, make 3 trees
5. teacher directed oral work combined with colors; make 2 green trees, make 3 red balls, etc.
6. hectographed lessons, teacher made
7. hectographed lessons, commercial

Recommended hectographed lessons and workbooks

Hectographed: Level 1 - Number readiness for Kindergarten Continental Press, Inc. Uses numbers to 5

Level 2 - Goes on to 10. There are only three or 4 pages out of the 48 that might have concepts outside the experiences of the Indian child.

Workbooks: Numbers for Beginners - Hayes
Count to 10 - Marion Wozencraft

Numbers in Dramatization:

Dramatization is a variation which adds interest to the simple act of counting. Stories which the children enjoy are the familiar "The Little Pigs," "Three Billy Goats Gruff," "The Three Bears," "The Three Little Kittens," and many others.

Finger plays are particularly interesting for counting up to 5, and counting up to 10. "Five Little Playmates" by Romney Gay (Grosset and Dunlap) is my favorite. The teacher can be alert to collect her own library of finger plays that have numbers.

Books to look at and read are:

My First Counting Book	A Golden Book
Big Treasure Book	True to Life ABC Book, including numbers
Over in the Meadow	Olive Wadsworth
	Wonder Book

Teacher-made materials:

There is much that a teacher can do and make that need not be bought. The following will be only a few things that will give an idea of what can be done:

1. Kinesthetic number cards made of sandpaper cut-outs
2. Individual pocket charts, for holding circles, disks, etc.
3. Pop-it beads (bought at the dime store) or paper mache.
4. Number cards with one object pasted - one penny; two objects - clothes pins, etc.
5. Coat hanger with wooden beads
6. Teacher made scrap books for counting.
    cut-outs from fashion magazines
    cut-outs of toys from catalogues, etc.

The things to keep in mind with Indian children is not to go outside their experience. If you are using an object for counting that they have never seen, it must be explained. Repetition, and more repetition, is the answer to learning numbers. But each time numbers are presented, they must be taught in an interesting manner, using many and various methods of preparation. If the children are motivated properly, they will be anxious to learn. If the Indian child has not had enough experiences, he should be given as many experiences as possible.

Singing adapts itself to the teaching of numbers very easily.

1. 10 Red Cows
2. 10 Little Indians
3. 10 Little Pumpkins
4. One Little, Two Little, Three Little Witches
5. My Little Cats
6. Four Robins

Ten Little Pumpkins

Ten little pumpkins - growing in the sun
Wondered what they's do when their growing days were done
One went to the fair - 'twas sure to win a prize
One was put away for Thanks giving pies.

Six went to market, big and fat and round
Two little pumpkins were left there on the ground
Nobody wants them, 'cause they are so small
But for Jack-o-lanterns, they're the best of all.

This is fun when 10 children hold pumpkins in front of themselves. On the back of No 1, is a PRIZE, on the back of the second is the picture of a pumkin pie, and on the back of the two smallest are painted Jack-o-lanterns.

(This song was learned from another teacher, who had learned it from someone else. I do not know who the author was)

One Red Cow

One red cow went out to play all on a spider's web one day

Two red cows--
Three--
Four--
Five--
Six--
Seven--
Eight--
Nine--
Ten--

This singing game is started out with one child, going in a small circle. As another number is added, another child joins the circle until 10 are going around.

(This song was learned at a music workshop, and the cow was an elephant. The author was not listed)

Numbers can be used in games.

1. Bounce the ball - bounce the ball any number of times. Others listen. Call a child's name and if he can name the number, he is "it."
2. Number Council -- have children in a group. Others come to the "council," by knocking any number of times. They are invited by saying, "yes, No. 9, you may come in (or whatever number of knocks they make)
3. Basketball -- toss things in a can or basket. Count how many went in.
4. Buzz -- Count 1,2,3,4, Buzz, 6,7,8,9, Buzz. Vary this by having other numbers come on the Buzz.
5. Pegs. Give out cards with numbers, have children put correct number of pegs on the card.
6. Guessing missing number-- 4,5,6,7,8, 10
7. Bingo -- cards with 6 assorted numbers on them. The child who fills the card first wins.

Number concepts must become a part of the vocabulary of the kindergarten child.

smaller
shorter
taller
under
greater than
fewer than
more than
less than
larger than
smaller than

heavier
lighter
whole
part
adding to
taking away
as big as
as small as
later
earlier

many
some
less than
nearer
farther
above
below
less
more
sooner

In conclusion, the teaching of numbers should be a happy, rewarding experience for both the child and the teacher. Every opportunity should be utilized to bring a new experience to the child in a way that will be meaningful. The teacher should do all she can to make numbers lessons varied and interesting.

Numbers should be a living experience.

Oral and Written Communication in Fifth Grade

Project for Education 490g
December - 1962

Panel Members

Mrs. Pearl Smith - Teacher, Grade 5 (Globe)
Mrs. Evelyn Summers - Teacher, Grade 5 (Globe)
Mrs. Opal Suomela - Teacher, Grade 5 (Globe)
Mrs. Dorothy Konczak - Teacher, Grade 5 (Globe)
Mrs. Vera Later - Teacher, Elementary (Substitute) (San Carlos)
Mrs. Edith McQueen - Teacher, Grade 4 (San Carlos)
Mrs. Winona Barter - Teacher, Remedial Reading (Globe)

Moderator

Miss Alberta Challis - Reservation Principal (San Carlos)

Challis
Our panel presentation, "Oral and Written Communication in the Fifth Grade" is divided into 5 areas with the comments given by the members who have spent considerable time and research on their particular topic for this project. I would like to introduce at this time the panel members and the area in which each is involved:

1. "Background Problems" - Mrs. Later
2. "Oral Communication" - Mrs. Smith and Mrs. Summers
3. "Written Communication" - Mrs. Suomela and Mrs. Konczak
4. "Techniques to Interest Indian Students in Writing for a School Newspaper" - Mrs. McQueen
5. "Remedial Reading" - Mrs. Barter

As a preliminary for a little food for thought I will ask this question, "What should all teachers know about Reading? I have 7 answers to present. You may or may not agree. Material on this can be obtained from the Bureau of Educational Research, Ohio State University.

1. Teachers should know that the ability to read skillfully plus a taste for reading are key goals of school and college education. To say that a person is a mature reader is to mark him as an educated man. The poor reader, suffers from arrested intellectual development. The demand for fluent, thoughtful reading is so great as to make it necessary to examine carefully how we teach reading and how we prepare teachers of reading.

2. Teachers should realize that reading encompasses a wide range of abilities--some relatively simple, some hard to master. These abilities range from skill in naming words to the complex reactions required to read and evaluate; from the simple reading and "re-citing" of what the author "said" to a scholarly analysis.

Challis: (cont.)

3. The way we define reading will determine how we teach it, the role we give it in our educational program. It is helpful to think of reading as a process of putting meaning into the printed page in order to get meaning out of it. Reading ranges from decoding sounds of individual letters to the critical reading of a book or manuscript. What you get out of reading is then determined by the background of experience you bring to it.

   Some may say that this description of reading over-elaborates a really simple process, namely, changing the 26 letters of the alphabet into sounds. It would be easy to distort this analysis of the nature of reading into one which condoned word-calling, ignored meaning, and implied that if you can pronounce the words, you can read. But can you read if you can't pronounce the words--distinguish between this and that, for and far? Obviously you can't. At the higher levels of reading one must learn to distinguish the perceptual and conceptual differences (effect-affect; bier-beer) and distinguish the visual pattern (burrow-burro).

   You reach a point in the fourth grade or later when all the words you can pronounce aloud and understand are used up. You can perceive the words but can you conceive them?

   An example is given in the novel "The Brothers Karamazov" when Father Zossima asks, "What is hell?" and answers "it is the suffering of being unable to love." A fifth grader can pronounce these words, recognize them perceptually but can he read them? The mature reader brings not only his personal experience to bear on the interpretation but he also brings his past reading experience.

4. Teachers should realize that reading is one of 3 aspects of communication. To reading and writing we must add listening and speaking as well as observing and visualizing. To read, to listen and to observe is to receive, to interpret, to consume meaning. To write, to speak and to visualize is to create or to produce meaning. Obviously these are all interrelated language abilities. If you improve one set, you tend to improve the others.

   Success in beginning reading is conditioned by the words the pupil has spoken and heard. When we write, however, we may use words that we do not usually speak.

   The 2500 words which Anglo first graders know when they enter school are obviously not learned by reading. Visualizing by photograph, painting, drawing, model or by actual construction is an excellent way to get new meanings.

Challis: (cont.)

The varied ways of communication help us increase our background of concepts. The richer the background of concepts one can bring to the word symbols, the richer one's reading will be.

5. Teachers need to see reading as thinking. This is well illustrated in the informal reading of a play. You must think like the character in order to give the appropriate stress and intonation. Today when we talk about reading we usually infer that silent reading is meant. Reading, we must remember, is also a process of speaking and listening, and we may be neglecting it.

6. Teachers should know that reading is both a means and an end. We could over-emphasize the instrumental phases of reading and under-emphasize the results. Reading is for fun as well as for instruction. After all, one of the great values of reading is its power to communicate delight, joy and pleasure. Reading can be a source of stimulation, a feeder of ambition, an inspirer, a provoker of thinking.

7. Teachers should realize that to develop the mature reader is a complicated task requiring constant attention throughout school. Most adults do not read books, although the higher the level of education, the greater the likelihood.

   The 1956 Yearbook of the National Society for the study of Education on Adult Reading Part II states "those who drop out of school at the end of school virtually stop all reading activity outside of newspapers and magazines. Those who continue through college continue to read while in college but reduce the amount of reading drastically when college ends.

   Why don't they read and love books? There may have been no appealing models to imitate. Perhaps their parents or their teachers did not read and love books. The enthusiasm for books is more often caught than taught.

   The schools must bear some of this burden of the failure to develop mature readers. If students are to read books without strenuous and painful effort, to read with the fluency that marks a successful skill, then a much better planned curriculum of reading is indispensable.

   We have usually thought of illiterates as persons who have not reached the fifth-grade level of reading. But in a complex society such as ours there is a higher illiteracy, the inability to study and master the ideas needed to live intelligently in today's world. To solve present-day problems rationally, literacy founded on mature critical reading is imperative.

Moderator:

Now to bring our discussion into the area of Indian Education problems. Mrs. Later, what do you consider as some of the background problems of Indian children in understanding and speaking the English language?

Mrs. Later:

Briefly, I would name four problems, namely, (1) Lack of use (2) Motivation (3) Cultural background and (4) school material removed from pupil experiences.

Moderator:

Please discuss these problems for us in a general way.

Mrs. Later

1. Lack of use
   In so many of the homes of the Apache children and in their associations with one another the Apache language is used. This doesn't provide them the opportunity to learn to speak or understand the English language before starting school.

2. Motivation
   There doesn't seem to be any motivation from parents and others to use or teach the children English.

3. Cultural Background
   Their cultural background does not supply the experiences nor the materials such as books, television and radio to help gain an understanding. Association with these early in life would greatly benefit the children.

4. Material removed
   After they are in school trying to learn the language the text book material is removed from their experiences and this makes another problem, teaching new experiences in a strange language.

Moderator:

These problems are very real but as teachers we must take all the children who come into our classrooms at their individual achievement levels and go on from there fulfilling their needs through every technique possible. In this area of oral communication for fifth grade Indian pupils what are some of your ideas based on your experiences, Mrs. Smith?

Mrs. Smith:

Communication orally is not a one-way street, it definitely has two lanes. As teachers, we often try to "teach by telling."

Since most of the Southern Apache children of San Carlos have a limited oral vocabulary because of their limited experiences and the influence of their own culture, we as teachers feel quite frustrated when we receive no response to an oral question. But, think how those children feel!

We try to explain an idea by talking to a class, but only if the idea is expressed very simply will it be understood. It is futile to try to get others to understand us unless we have relationship which allows complete freedom of communication.

Mrs. Smith: (cont.)

Often we assume that students understand what we are saying because they sit quietly and seem to be listening intently. To reach understanding by exchanging words and ideas orally is very time-consuming, but it is the best way for pupil and teacher to learn to understand one another and to be able to communicate in a way that best results will evolve.

All children should learn to listen and listen to learn, so they will be able to respond when a direction is given or a question asked.

We teachers complain that too much time is wasted in needless repetition of directions and assignments. Perhaps, we give them too fast, in language not simple enough to be understood, and in an unorderly sequence. Since time is not as important to the Indian pupil as it is to his teacher, the teacher needs to be more patient and take longer to be sure the child understands what the teacher said.

Moderator:

Your suggestions are well taken, Mrs. Smith and since Mrs. Summers and you worked together in this oral communications area, I shall now ask Mrs. Summers to tell us of some of the activities you as fifth grade teachers use to increase participation in oral communication in your classroom.

Mrs. Summers:

We are told that language is the most important thing in our lives and that in learning a new language the main thing is to learn to speak it first. The Southern Apache child needs to learn to converse orally in English to be able to understand what he reads. We find that many of our Indian children can read orally, but just as the non-Indian, we wonder if he understands what has come out or is it just simply "word calling."

In the past, the blame has been put on culture when the Indian children's retardation began at the fourth grade level. We are beginning to think as fifth grade teachers it is not culture but the lack of an oral vocabulary.

Some of the activities being carried out in the fifth grades to increase participation in oral communication are:

1. Name the rows after the school days. Each row has Indians and non-Indians in it. On the day the children perform the chores, choose the balls, bats, jumping ropes, etc., and pass out first at recesses, noon and at dismissal.
2. A different child takes the absence slip and lunch slip to the office in the morning.
3. Each child has a chance to be Inspector. He sees that all books are placed neatly in the desks. This is done shortly before dismissal.
4. If there's a few minutes to spare, each has a turn to choose a song for the whole class to sing.
5. Choral reading.

Mrs. Summers: (cont.)

6. Class reports.
7. Encouraging the Indian children to speak English at all times, in the classroom, on the playground, etc.
8. All take part in P.E.
9. Individual essays.
10. Forming a club, every student has to contribute something.

Moderator:

Your committee undertook an interesting survey in the fifth and sixth grade rooms at East Globe. From the chart, at this time, please present the information and any conclusions you want to make.

ROOM	Grade	Number of Indian Pupils	TV	Telephone	Daily Newspaper	Radio	Sunday Paper
101	6	18	4	1	7	8	-
102	5	9	2	-	-	4	3
103	5	10	3	-	1	7	4
301	6	11	3	1	1	8	-
302	6	13	2	-	3	9	-
303	6	16	7	-	3	16	-
304	5	13	5	-	3	10	3
305	5	9	3	1	4	7	-

This is a survey taken by the Committee on Oral and Written Communications Fifth Grade in the 5th and 6th Grade Rooms at East Globe School in Globe. Of the total number of pupils, 5 were absent and 2 were in Remedial Reading the day the survey was made.

Moderator:

Now we will go to the area of Written communication in the fifth grade where Mrs. Konczak and Mrs. Suomela will discuss some of their findings.

Mrs. Konczak:

There is a very acute need to expedite the learning of English as a basic educational tool for the Indian child, and probably the most difficult part of this is to persuade him to learn to write effectively. Creative writing is vitally important to him. It stimulates his imagination in new fields of thinking; provides background for future writings; gives the shy child something to be proud of as it can be a tool by which he communicates some of his ideas, wants, needs, and desires; helps in enlarging an effective vocabulary; and through it he can acquire new experiences. But before he can achieve any success in writing he must have mastered about four hundred words orally. He must have some idea what sound or sounds have been assigned to the various letters of the alphabet; the learning of these oral words must therefore be accomplished before any effective teaching of writing communication can be done.

Words arising out of a situation of need are learned automatically because they are service words; these are their first needs language-wise; and if the teacher works them out methodically they can be taught in an easy relaxed fashion because they are immediately useful to both teacher and student for communication purposes. At this stage it is necessary to have established rapport with the children so that they feel at ease when they write their innermost feelings and to have created ample opportunity for the children to write. The teacher must also meet the children where they are and use the experiences they have and extend and encourage them to take part in plans that they are to carry out.

Moderator:

Mrs. Suomela will you tell us of some suggested methods of acquiring written assignments?

Mrs. Suomela:

A few simple methods of acquiring written assignments from the Indian students on the fifth-grade level are as follows:

1. In the primary grades they learn new words by the "show and tell" method. Why not, in the intermediate grades, make it the "Write and Read", using their own experiences as the subject of each little essay? The teacher as a matter of course, would expect to help with the spelling, etc. She does that with all students.

2. A second way of persuading the Indian to learn better writing might be with the unfinished story method. The teacher could put on the board an unfinished story and then could have the students imagine an ending and write it.

3. A third method that might be used by a teacher would be an "experience wheel." Everyday a child noticed something new or different he could add that word as a new spoke in his own wheel. To get the remaining parts of the car to go along with his wheel, he would be required to use correctly the new word in a sentence--written, of course.

Moderator:

These ladies thought it might be interesting to analyze some actual pieces of writing by Indian children.

Mrs. Konczak: (using charts)

Now it is interesting to analyze some actual pieces of writing by Indian children. They were given this subject, "A Deserted House with a Broken Lamp on the Floor of One Room." Following is Sarah's story:

The Bokerd Window

Peter and Patty. Peter said to Patty, Peter said I goning to the mountion house. Patty said I know where we can go. "where," ask Peter. at the rock house, "the rock house", said Peter. oh yes I haven't go over there. show me the way. yes said Patty, and they walk down the road. They are there at the rock house. Peter said to Patty. is this the rock house. And they went in. "I afreid" said Peter. There is a bokend wintow.

After looking at the story it can be seen that Sarah has not yet learned to spell many simple words. She has not mastered the art of teaming up some verbs with helpers, and she hasn't learned which tense of the verb to use. However, she does very well with her pronouns. Many Indian children have trouble in this category.

Now here is Harvey's spelling paper:

lounth
throwy
pensluo (Pennsylvania)
liow
marln (Maryland)
nowye (New York)
wogrs (New Jersey)
wsturna (West Virginia)

lardr
marct
bors
pobd (Harrisburg)
anpls (Annapolis)
oiny (Albany)
crand (Trenton)
corltn (Charleston)

caws
fothr
storo
caol
fawl
owt
lows
thorly

oates
poys
tuws
cowl
gria
nown

It can be seen that Harvey mispells all words; he is, however, beginning to associate many of the sounds with the correct letter because he begins most of the words with the right letter.

Charlotte's story shows imagination if somewhat gory. However, she too, needs work with her verb tenses. She also seems to have mastered the use of pronouns.

A deserted house

Once there their was a man who was very poor. And he walk though the woods and there he saw a house, and he came into the house and he saw a broken lamp on the floor. And he went home to tell the other about the house. And when they all came back. and they saw a deserted house and they came into the house, They saw a lamp on the floor. They slept in the house a night, And they woke up in the morning. And when they left a man came to the house he went into the house. And two girl. They man came out of the house. And he gradded the two little girls and put the girl in bag. And took them home.

Mrs. Konczak: (cont.)

All of these children must have much drill on punctuation, on verb forms and tenses, and each day should be introduced to some (not too many at a time) new words and their meanings in sentences.

Moderator:

These examples and suggestions are interesting and stimulating. Mrs. Suomela will continue with further illustrations in written English.

Mrs. Suomela:

Now here is the masterpiece. Johnny and his folks speak English almost exclusively in their home. Can't you tell?

The Deserted House

In the woods there was a deserted house. The house was in the very middle of the woods. Dick and Susan were taking a walk through the woods. The pine trees made a ghostly groan.

Susan said, "I'm scared". Dick was shivering. But they kept on walking quietly along.

"Lets go home", said Susan. Just then a hairy man came out of the house carrying a lady and a broken lamp. "Run"! said Dick. When they got home they told their on father.

Their father said, "You foolish children." The next morning they went walking all together. Their father and mother went in. They saw a dead hairy man with a broken lamp beside him.

Here Johnny was given the first three lines of the jingles and he finished them. Notice his command of English.

I Like Puppies

I like puppies.
Whining puppies.
Barking puppies.
Romping puppies.
All kinds of puppies.

Pleasant Smells

I like the smell
of peanuts roasting.
of hot baked bread
and the smell of a pumpkin pie.
My nose likes so many smells.

Mrs. Suomela: (cont.)

And so, as we struggle to learn how to teach our Indian children to talk and write effectively and acceptably, we hope that their parents may cooperate with us and take to hear what a dying old chief said to his grandson, "My grandchild, the whites have many things which our people need. But we cannot get to them. It is as though the whites were in a grassy canyon and there they have wagons, plows, and plenty of food. Our people are upon a dry mesa. We can hear them talking, but we cannot get to them. My grandchild, education is the ladder. Tell our people to take it."

Moderator:

In further developing this area of written English, Mrs. McQueen has chosen to analyze the use of the school newspaper. Mrs. McQueen can speak from her experiences. She has assumed the responsibility with her fourth grade class, of compiling and presenting the San Carlos School Newspaper each month which has received many favorable comments. It has proved to be a very worth while activity. Mrs. McQueen, what do you say is the purpose of a school newspaper and what is the role the teacher must play to bring about a successful newspaper?

Mrs. McQueen:

Purpose of a School Newspaper

1. To provide opportunities for the Indian student to write in English, stories and other materials which are meaningful to him.

2. To train Indian students in the usage of writing English.

3. To provide beginning experiences toward expanding interest in local and state newspapers.

4. To provide parents and other people with the funcation of the school and the activities the children engage in.

Role of the Teacher

1. To commend good scholarship on the part of students in such a way as to stimulate others to imitate these students.

2. To acquint the students with school activities so that they will be better citizens of their school community.

3. To bring forth in the student, satisfactory techniques of self-expression.

4. To encourage students to draw from their own experiences in creative writing.

5. To teach the Indian student how to read a newspaper.

6. To teach the student how to distinguish fact from opinion.

7. To train the student in straight, clear thinking.

Mrs. McQueen:(cont.)

8. To give practice in working with others on a common activity, in a cooperative manner.

9. To teach Indian students to find what information is given and how it can be presented in various ways.

10. To teach students how to read and to get the most out of it.

11. To teach students how to write in an interesting way about the things which are familiar to him.

12. To teach students how to organize material and present it in interesting way.

Moderator:

What would you say the role of the Tribal Council and others interested in education would be along with the benefits to be gained by the Indian students in an Indian community?

Mrs. McQueen:

Role of Tribal Council and others Interested in Education

1. To promote community spirit.

2. To aid in forming favorable opinions and attitudes toward the influence of education on their people.

3. To contribute toward building school spirit by cooperating in activities and/or sponsoring them.

4. To emphasize the work of various classes and departments within the school and encourage a pride on the part of students in their work.

5. To arouse student interest and participation in exhibits, and community-school activities.

6. To aid in creating a willingness on the part of the students to cooperate with teachers in maintaining high standards and a curriculum suitable to the student's needs.

7. To stimulate pride in school buildings and grounds, and a willingness on the part of students to keep them clean.

Role of the Indian Student

1. Through participation in creating materials for the school newspaper, the Indian student can gain prestige among his fellow students.

2. The Indian student can gain satisfaction for a job well done.

3. Can help help towards building good school-teacher-parent relationships through his contributions.

Mrs. McQueen: (cont.)

4. To learn to read newspapers, school, community, local, and state, on a more intelligent level.

5. To spread pride of one's school and community to others.

6. To benefit from the instruction given which aids him toward comprehension of skills necessary in reading and writing.

7. To learn to have a responsibility and to follow through on it.

8. Gives his parents an opportunity to read or be told about activities in which he participates at school.

Moderator:

What techniques do you use or can be used to interest students in writing?

Mrs. McQueen:

Techniques to Interest Students in Writing

1. Present pictures familiar to them, giving them opportunities to write creatively about which they understand.

2. Discussing community, class, and school events in which they participate.

3. Writing about themselves in connection with home life, school and community life.

4. Sharing sports, games, etc., which they enjoy.

5. Doing research on their past history, home life, myths, etc.

6. Giving opportunities to meet people who are related to the Indian tribe, and talking with them, writing what they said, etc.

7. To give opportunities to read what they have written and to share with their friends and relatives.

8. To give opportunities to Indian students in reading a newspaper for enjoyment, as well as for gathering information.

Moderator:

Would you give us some pitfalls to avoid?

Mrs. McQueen:

Some pitfalls to avoid:

1. Avoid delegating responsibility to only a few.
2. Avoid writing gossip, and stress creativity.
3. Avoid writing by students if there is any doubt as to their not being creative or original.

Moderator:

Your experience for $1\frac{1}{2}$ years with the school newspaper at San Carlos has been very successful, Mrs. McQueen. What are some of the conclusions you have reached on this activity?

Mrs. McQueen:

Actual Findings of Participating in a School Newspaper

The following are some conclusions which this writer has found in her own class participating in the San Carlos Day School school newspaper, the Arizona Apache:

1. The children enjoy the responsibility of publishing a school newspaper as it gives them prestige among their peers.
2. The children enjoy seeing their names in print in a paper which is distributed school wide, and to a few other states.
3. The children enjoy sharing with their parents their activities in school and several parents have commented favorably on this way of reporting.
4. The children have learned to share responsibility with each other, to cooperate, and to work on committees in getting the paper organized, stapled together and distributed.
5. The children feel a pride in that they have accomplished an activity together as a service to their school.

Moderator:

We are fortunate to have with our group, Mrs. Barter who is the Globe Remedial Reading teacher. Many schools do not have such a trained teacher. Mrs. Barter tells us that in general her problems are those of the classroom teacher. However, because of the small groups in the remedial classes, she is able to give more individual attention and can be more aware of some deficiencies which in a large mixed class are not recognized as readily. Mrs. Barter, what means of motivation do you use with the Indian child in remedial reading?

Mrs. Barter:

Motivation

The teacher's attitude is important. I have an affection for these Apaches because of the way I was treated as a small child. We should attempt to give them the love and understanding of the individual that one gives to all pupils I am fortunate in being able to group the children according to their capability level. This may range from low first grade to almost the fourth. It is determined by oral reading individually, Davis-Eels Intelligence tests, and Durrell-Sullivan Capacity tests. I also consider how fluent they are in English, as well as how sensibly and logically they may answer the questions asked in class. Formal tests are not completely valid for two major reasons; (a) The directions must be given in English and the child may misunderstand, and (b) even more important, his conception of the right answer may be

Mrs. Barter: (cont.)

completely different because he doesn't understand our culture. I remember that if there was one horse in the family, the man rode, the woman walked behind, perhaps carrying a burden. How then, can they choose the right picture depicting a man's courtesy to his wife or daughter? Having never seen a crowded city bus, they can hardly be expected to know "what is wrong in the picture."

In my work I use several materials for motivation. We use the text and workbook, "Steps to the Mastery of Words." This teaches phonics, word attack, ending, simple sentences and stories, and has definite tests. This work is always graded immediately in class so that they know what they did wrong immediately and can correct it at once. The books are on different grade levels, and I am very careful to see that no child is working on his frustration level. Each child must have a feeling of success in something he is doing.

This book also calls for making up oral sentences using simple specific words that we have been studying phonetically. This is exceedingly difficult for the child. He may be confused about the meaning of the word, he may not know the proper words to make a complete sentence, and he doesn't want to lose face by getting up and making a spectacle of himself. I suggest that we write the sentences first. Then I go to each child in turn, helping, questioning, eliciting responses, or giving him an opportunity to ask a question he would not ask in front of the group. Even the most hopelessly retarded reader attempts the work under these circumstances. All of the children feel more secure reading their work aloud when it has already passed inspection.

Another motivational "text" we use is the Reader's Digest Skill Builders. The stories are interesting and and help build desirable social attitudes as well. The questions at the end of each story are excellent. These, too, come in graded series, and the particular book for each group is chosen to be below that group's frustration level. In all cases they are advanced as rapidly as possible. At times our progress in all things seem agonizingly deliberate, but the foundation must be firm if we are to build on it.

For a change of pace I use anything that comes to mind and that fits in with group interests. Colorful bulletin board, items clipped from newspapers, current events, tribal news, anything that requires a need for reading I use. Sometimes the children give me news items they have heard or tell of a trip they have made, etc. I type these, label them "San Carlos News" and place them on a conspicuous bulletin board.

The most effective device I have found is the experience picture. They are assigned a specific subject: "Something you did last Saturday or Sunday. Going to church, to the store, helping mother or father", etc. When the picture is finished they have something definite in front of them to write about. They "explain" their picture in writing and read this to the rest of the class.

Slips of paper giving humorous directions, directions written on the blackboard, etc., require a need for reading.

Moderator:

From your comments we understand that "Motivation" is one of the problems of the remedial reading teacher but your very good suggestions are helpful to all classroom teachers. What is your opinion on such problems as culture, the understanding of English words and the tenses in the English language?

Mrs. Barter:

We should take nothing for granted. So many simple words we use in everyday conversation are not familiar to the children because most of them have few opportunities to speak English outside the school. This is their greatest handicap. For instance, few of them know the meaning of the word cattle although it is their major industry. They use the word cows. Recently we had the phonetically spelled words dug, hid, hug. The children did not know the meaning of these words, although they know dig and hide. Since their own language does not contain different tenses for singular, plural, past, present, masculine, feminine, etc., our own language which is so infinitely complex, is very confusing to them. Their comprehension vocabularly for this reason, is probably very little more than their speaking vocabulary. I am referring, of course, to the child who has a need for remedial reading; I believe the Apache to be as intelligent as his counterpart of any race. The child who starts the first grade in an integrated public school and who has many opportunities to speak the language in which his books are written, will advance far more rapidly than one who has not had these opportunities.

Moderator:

Mrs. Barter, how do you get the children to speak in class?

Mrs. Barter:

This is the $64 problem, the one that we all struggle with. Sometimes a firm, patient attitude works. With another child, this may produce only a stubborn withdrawal. We can sometimes point out privately if necessary that a response must be made to a question. They are afraid of being accused of "trying to act white." Perhaps it may be necessary to have a conference and show the child that doing what one is expected to do in school is neither modest nor immodest.

Occasionally we all have our bad days. Something upsetting may have happened on the playground or at home to make the child less cooperative.

I don't have the answer to this question. I think the teacher must be firm and consistent, but if a stubborn non-cooperative attitude persists, it is very difficult to deal with. I've noticed that frequently this type, often a girl, will have frequent quarrels with her friends. Quite often a child will speak more freely to the teacher when they are alone. This is not always a solution either. I've sometimes wondered if this weren't a trait of a particular family.

Moderator:

Mrs. Barter, do you have any suggestions for teaching the children to think critically and to draw conclusions from the material they have read?

Mrs. Barter:

This is difficult for children of any race and requires a certain degree of maturity. Here again, I find the little Reader's Digest graded series invaluable. The question at the end of each story call for both facts and conclusions. Introducing the material is of prime importance just as it is in the classroom. I write the words on the board and we go over each one for meaning and phonics. We divide them into syllables, and if possible, relate them to the children's background for meaning. Quite often I draw a small illustration next to the picture. These are left on the board until we are through with the story. Slower students may glance at the board to see if they have the word right; the others usually know the words before we start to read. In this way they don't have to struggle with a word while they are trying to get the meaning of a sentence. I noticed on the results of the Stanford Achievement tests last spring that some of the better students did better on paragraph meaning than on word meaning. I hope this indicates that the Reader's Digest method has helped.

Moderator:

How would you answer this question, "Are phonetic sounds part of our problems in communication?"

Mrs. Barter:

Constant practice is the only thing that would seem to be of help in this area. They must be taught to listen for the sounds, as well as the lip and tongue movements that will reproduce the sounds. In word attack many of the students must be broken of the habit of wild guessing on a word that can be easily attacked. This is true of all students of any race.

I haven't been able to say "This is what works and this doesn't." These things work most of the time with most of the students, I think.

Moderator:

This concludes the presentation of our project on Oral and Written Communication. These ladies are to be commended on their awareness, research and excellent reporting in this problem area of communications with the Indian pupils. It is, of course, not only a problem right here but it is one of nation wide concern. According to testimony offered by the Health, Education and Welfare Department before a House Education Subcommittee to open efforts for a $50 million five-year program of federal aid grants to combat adult delinquency, there are about three million adult Americans who cannot read the label on a bottle of medicine, or a help-wanted ad or the report cards children bring home from school. The Labor Secretary who also testified in favor of the program said there were about eight million men and women over the age of 25 who have not gone beyond the fifth grade. (Education, U.S.A. February 22, 1962).

Nationwide, present-day teachers have a tremendous responsibility. We are not alone!

PROBLEMS IN COMMUNICATION AT THE HIGH SCHOOL LEVEL

Prepared by:

Miss Helen Bailey
Mr. Gordon Crawford
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PROBLEMS IN COMMUNICATION AT THE HIGH SCHOOL LEVEL

The problem of communication is the root of many of the misunderstandings among people throughout the world. This is true even among people who speak the same language and who share a common culture. How much more true it is between peoples of different cultures and different languages. Does the Indian child always understand what he is asked to do? Is he too timid to ask for help when he needs it? What effect does his own culture have upon his ability to succeed in the non-Indian culture? These and many other questions prompted us to make this survey in an attempt to promote better communication between the teachers and Indian students in the Globe High School. Fifty Apache students in the school were polled on questions which we hoped would enable us to better understand the Indian student and in that way open up channels of communication which had hitherto been closed.

More specifically the purpose of the survey was twofold:

a. To attempt to understand the Indian child's problems in communication

b. To determine the teacher's problem in reaching the child

Following is the questionnaire and the responses:

1. When the teacher asks you a question, do you have to think the answer out in Apache before you answer in English? Yes 17 No 27

2. When you read a question in English, do you have to think the answer out in Apache before you write the answer in English? Yes 13 No 32

3. Do you speak "correct" Apache? .... Yes 19 No 15

4. When you are with your friends, do you speak more Apache than English? .... Yes 35 No 14

5. Do you speak more Apache than English at home? .... Yes 29 No 20

6. Do your parents speak English? .... Yes 38 No 8

7. Do you always understand what your teachers are saying to you? .... Yes 32 No 10

8. Do you usually understand what you read? .... Yes 31 No 11

9. Do you wish your teachers could speak Apache? .... Yes 11 No 32

10. Would you be willing to help others learn Apache? ...... Yes 27 No 22

11. Do you ever know the answers to teachers' questions but are afraid you won't answer with the right words? ...... Yes 42 No 8

12. Do you ever need help with assignments but are afraid to ask the teachers to help you? .... Yes 38 No 18

13. Do you think the teachers are friendly? .... Yes 45 No 5

14. Do the non-Indian children act friendly to you? .... Yes 33 No 11

15. Which school books are the most difficult for you to understand?

English--21
Science--12
Geography--6
Mathematics--7
History--7
Spanish or Latin--13

16. What kinds of stories do you like to read?

Animal--3
Stories about Indians--14
Adventure stories--16
Sports--10
Science fiction--3
Stories about the lives of real people--24

17. What magazine do you like best?

Comic books--2
Life--8
True Story--1
Sports--4
Saturday Evening Post--2
Teen--3
Love--3
Readers' Digest--1
Boxing--1

18. Are you ashamed of "5's"? .... Yes 34 No 10

19. Are you praised or rewarded at home for high grades? ... Yes 29 No 15

20. Would you like to be on the Honor Roll? .... Yes 40 No 4

21. Do you watch television much? .... Yes 23 No 21

22. What radio program do you like best?

Never listen--2 Popular Music--25 News--3
No favorite program--8 Sports--3

Having made this survey, our next step was to apply the findings to the problems of communication in our high school. The questions and their responses will be analyzed and discussed in consecutive order, without referring to the number of the question.

Unless an Apache student has an extraordinarily good grasp of English, findings reveal that he should not be burdened with the study of a third language in high school. After all, if he is to adjust successfully to the vocabulary demands of an English-speaking country, he must acquire the ability to speak, understand, read, and write the English language. In the opinion of the group, it is the most important subject he takes, and according to the survey twenty-one students stated that it was the most difficult for them. Thirteen also stated that they found foreign languages second in degree of difficulty.

According to this survey, a large percentage of Apache students have to think answers out in Apache before answering in English. The problems they face if they are enrolled in a Spanish or Latin class are compounded by this difficulty, particularly since teachers cannot use the linguistic approach. Modern linguists believe that this approach is the most efficient possible method of teaching a second language. To use the linguistic approach successfully, the teacher must have a sufficient knowledge of the native tongue to be able to make a study of the contrasts between language not only from a structural standpoint but from the standpoint of phonetics. Since the Apache language possesses no written form, we feel that until we have more information about Apache syntax, the teaching of a third language to the average Apache student should not be attempted.

When asked if they speak "correct" Apache, the students interpreted this to mean Apache without any English words. It would appear that they interpreted "bad" Apache not as ungrammatical but as obscene language. "Good" and "bad" were used in asking this question to clarify it for the students. Here, of course, we run into the problem of semantics. Since no two people who speak the same language have identical associations with words or sentences, interpretation by non-native speakers obviously presents an even greater problem.

We find that the Apache student speaks more Apache than English, both at home and with his friends. This is true despite the fact that most of his parents are able to speak English. With this in mind, it is apparent why the Apache student is unable to communicate readily in English in the classroom or to interpret easily what is asked of him.

The Apache student gives the impression of having to think first in Apache and then in English, which results in slow thinking, learning, and slow response. (However, this is questionable in light of the survey.) Why then do these students prefer to speak Apache rather than English at home or with friends? What is the answer? Perhaps it is easier to express themselves in their native language or they may feel a kinship with their own culture which they are reluctant to give up. Perhaps the older Apaches, their parents and relatives, prefer that they speak only Apache at home. Yet a few of our Apache students have remarked to some of their teachers that they wished they had been forced to speak only English in order to compete more easily with the English speaking student. As more Apache students realize this advantage, they may reverse the present trend and speak English more than Apache. Also by association with non-Indians in the public school, English will be easier for them to use.

Findings relative to the question of whether students understand what they read reveal that a greater percentage of the students understand what they read. However, it is questionable whether they understand the grade level of the vocabulary found in the textbooks used for classroom study and other readings selected by the students for enjoyment or library reference.

In reply to the question "Do you always understand what your teachers are saying to you?" thirty-two replied Yes and ten No. We feel according to the classroom situation this is not always true. Many of our Apache students give the impression they understand directions about assignments given but when asked why the work was not completed a shrug of the shoulders is the only answer, which may indicate they didn't understand.

It is difficult to draw a conclusion concerning the ninth and tenth questions. Three-fourths of the students did not wish that their teachers could speak Apache, yet more than half said they would be willing to teach Apache to others. It is possible that, here again, there exists a semantic problem which would explain the ambiguity of the answers. Perhaps the students interpreted "teachers who speak Apache" to mean native speakers.

The word "others" in the ninth question may have confused them. It could be that the questions were also ambiguous.

In appraising the general feeling and attitude of the Indian student to the question "Do you ever know the answers to teachers' questions but are afraid you won't answer with the right words?", it appears that over one in three of the fifty pupils interviewed are capable of making some contribution to class discussions. However, because of their inability to overcome language and cultural differences, there is a tendency on the part of the student to withdraw for lack of confidence and fear of being ridiculed. Likewise, this is true of their unwillingness to acquire the necessary help in their assignments when needed.

There is a general agreement among the Indian students that they should be made to feel that they possess qualities and opportunities equal to those of non-Indian pupils. A study of the situation confirms recent findings and suggestions by educators in the field of Indian Education that understanding and consideration of the problem facing the Indian child in our schools today should not be overlooked as the students attempt to overcome the language barrier and the problem of adjustment to classroom situations. It is the responsibility of the teacher to encourage the student to better and greater effort and to make him feel that he is a part of the classroom without conveying the impression that the teacher is being patronizing. This will help to give the student a feeling of "belonging" and of self-confidence that will serve to motivate him and to overcome his fear that he will be ridiculed for failure to respond correctly.

Forty-five students answered Yes and five answered No to the question "Do you think the teachers are friendly?" We may then conclude that it is not dislike for the teacher that causes these students to refuse to answer questions or to participate in classroom activities. Instead of teacher antagonism, the problem may be cultural. The students' unwillingness to respond to class questions may be due to fear or ridicule from other Indian students rather than fear of their teachers or their lack of understanding of the questions. Recently a Globe arithmetic teacher was able to get answers to questions by talking quietly with individual students as the other students were working on their problems. She says that the children would whisper their answers if she whispered her questions as she worked with them individually. Thus, if we understand the reasons for our failure to reach these students, a solution may be more readily found.

The question "Do the non-Indian children act friendly to you?" deals with the attitude of the non-Indian students towards the Indian students. The results of this question show that the Indian children felt that the non-Indian children were friendly. Generally, racial discrimination is unpopular with the students of Globe High School. These students feel that the Indian child belongs; therefore, he is an acceptable part of the high school life. The non-Indian students, of course, have different cliques and social activities, but this does not affect their group acceptance and group participation with the Indian children.

Question fifteen revealed the fact that many found English to be the most difficult subject in high school. This was not surprising, yet we find that with encouragement and help Apache students can do an excellent of communication.

In a recent assignment in sophomore English the class was asked to write on some experience about which they had felt real emotion--fear, joy, anxiety, sorrow, satisfaction, etc. One Indian boy wrote on "The Happiest Moment of My Life" and produced the usual dull, matter-of-fact paper about his trip to the Boy Scout Jamboree in Colorado Springs. Not until the final paragraph was there anything worthy of the title. But there in a very few words he told about dancing for President Eisenhower. Here at last was something really worth writing about. He was encouraged to discard all the drivel which preceded it and concentrate on that one memorable experience. The result was an articulate piece of writing that would be a credit to any tenth grade student. When asked if he would like to share his experience with the class, he was willing and eager to do so. We too would like to share it with you:

THE HAPPIEST MOMENT OF MY LIFE

> The happiest moment of my life was when I met President Eisenhower. On July 4, 1960, President Eisenhower came to the campsite of the Boy Scout Jamboree in Colorado Springs and toured around. Dewey Jackson and I entertained him with our Indian dancing. At first we didn't know we were going to dance for the President. We did four dances: the War Dance, Eagle Dance, Feather Dance, and Serpent Dance. We didn't only dance for the President but for the other Boy Scouts from the East too. After we finished our dances the President came over and shook our hands and thanked us for entertaining him while he was there at the Jamboree. Mr. President talked to us and told us to stay with scouting until we got old enough to join the military service. He said, "All the American youth should participate in scouting." The reason he said this is that scouting is like being in the service. After he talked to us, Dewey Jackson and I gave him some gifts for him to keep. One of the gifts we gave was an Indian bolo tie.
>
> I felt proud when I met President Eisenhower because I knew I was the only Indian boy from San Carlos to have the

honor of meeting a president. I knew when I was a little boy that I wanted to meet the President and now my dream had come true.

--Velasquez Sneezy
San Carlos, Grade 10

In another instance the English classes wrote themes on the subject "Why I am Proud to Be An American." This was for a contest sponsored by the Globe Elks Club. The third-place winner in the ninth grade was an Indian boy from San Carlos. Following is the prize-winning paper:

I AM PROUD TO BE AN AMERICAN

I am proud to be an American because my people first stood on the soil of this country.

Many valuable implements were derived from them. For instance the bow and arrow, tomahawk and many more. These gifts are used by many other people today.

To be an American is something really great. America is a country of progress. Many new scientific discoveries are accomplished each day.

During Washington's time many people came over to seek new land. The people had only one thing in common about the country; that is, they wanted to start something new for the welfare of those who came later. They wanted to be independent, make their own laws and elect the country's officials to preside over them.

I am proud of the people who made this country successful. I have one important thing that some other people don't have and that is freedom. I am proud that I am an American because I have freedom to do anything. Freedom to go to any church, freedom of speech, and freedom to work for myself or my family.

I am proud to be an American because we Americans fight together for the protection of our fellow citizens and country. Many of my people are in the Armed Services. They know that each of them are standing up for their country. If it was in some other country it would be different.

Being in the Armed Services or studying law shows the appreciation of what the country possesses. Many students in the United States are studying law and science. They study these subjects to show how much they appreciate and respect their country in the near future. Like I said before America is a country of progress and freedom.

Most of all I am proud that I am an American Indian.

—Willie McIntosh
San Carlos, Grade 9

The following theme was written as a class assignment in junior English:

HOUSE AND HOMES

> There is a difference between a house and a home. A house to become a home has to look lived in. A house looks lonely if there isn't anybody around the house or if there aren't any doll carriages or children playing in front of the house. A house never smiles if there is no one coming up the front walk like a neighbor eager to borrow a cup of sugar. To me a home means activity. The clatter of pots and pans in the kitchen or a car pulling into the driveway with someone calling "Hello. I'm home." All this makes a house a home and a happy one too.

—Carolyn Harvey
San Carlos, Grade 11

From the findings of the survey concerning the reading of the high school Indian student, the teacher is prepared to know the types of books and magazines which appeal to him. With this information, the teacher is then able to direct book reports and theme writing toward subject matter the student is interested in; namely, biography, adventure stories, and stories about Indians. Since there is a wealth of Indian lore, the student can read or write about it in lessons on letter writing or theme writing--if he is interested in his subject matter, he will communicate his idea better. This is also true in oral recitations and reports. One teacher has found this to be true in a noon session which she conducts for thirteen junior and senior Indian students who need help.

Their magazine reading is limited, but they sometimes write about something they saw in Life Magazine or in one of the teen or sports magazines. This again gives the teacher a clue to interests which she may develop through the media of communication and thereby help the student to become more at ease and occasionally willing to participate in recitation or a project.

When these students were asked whether they were ashamed of 5's, ten said they were not. This poses a problem for the teacher—how can she inspire them to have pride in their work? Perhaps individual work with these students until they have become capable of doing passing work by our standards is one solution. They then may feel a pride in doing work similar to that of the majority of Indian students who said they were ashamed of failing grades.

Of forty-five students asked whether they were praised or rewarded at home for high grades, fifteen had a negative reply. This is possibly a reason for the attitude of some concerning a failing grade; there is no motivation at home. This the teacher must supply, not flagrantly, since the Indian by nature does not wish to be conspicuous, but by the occasional quiet word of praise or by a smile given at odd moments.

"Would you like to be on the Honor Roll?" There were only four negative answers to this question. We may suppose these students to be less "Americanized" as we are prone to think of them or like some of our Anglo students—completely indifferent toward school. The teacher is confronted with a real problem here, for the student's cultural and educational background has not prepared him for our high grade average for honor work. Literature is a stumbling block, for the Indian student is not familiar with the vocabulary or the situations presented; especially is English Literature difficult for the senior students. The problem of communication is paramount here. Our San Carlos Apache Indians are not ready for honor roll work. Just how much they are disappointed would be difficult to surmise for few have come near reaching that level.

Although there are marked differences of opinion relative to the quality of radio and television programs considered adequate for viewing, this interview reveals, however, that a greater number of pupils recognize the value and the important contribution of radio and television to their everyday living whether for education or recreational purposes. Viewing top-quality programs can serve to supplement classroom learning by exposing the pupils to the use of the English language and our modern standard of living.

In order to explain other problems in communication at the high school level in addition to those experienced by the classroom teacher, we are including the following discussion by the principal of Globe High School:

"The problem of communication from the administrator's experience sometimes creates very difficult situations concerning discipline and guidance. For instance, I must be very careful about the words, terms, or phrases I use investigating these problems and be sure that the Indian students understand the questions that I ask them. I also must be able to analyze the reasons behind their answers and reactions.

"The following are a few examples to clarify what I mean about the use of words, terms, or phrases:

a. I recently had an Indian boy in my office for discipline and in my investigation of the problem, I asked him the question, 'Are you in the habit of doing this?' His reaction was a blank, questioning expression. I quickly realized that he did not understand me. Immediately I had to change my approach to the problem. I explained to him why he was in the office for discipling and why I could not allow him to repeat the offense.

b. An Indian girl was sent in to my office for frequently cutting a class that she did not like. I explained to her that she could not do this and expect to pass. She answered that she did not understand the work in the class and did not care whether she passed the course. I told her that she would have to report to the teacher after school every day until she made up the class work missed and the teacher released her. Her reaction was 'so what!' I also explained to her that the teacher might have her reporting after school for the rest of the school year. She finally said, 'Then I can't listen to Juke Box.' I explained that she would not be allowed to do this as long as she had to report to her teacher after school. (We have a Juke Box that the students are allowed to play at noon and after school.) She started to report to her teacher to make up the work missed and in about two weeks was released.

c. Very often when Indian students are sent to the office for discipline, I ask them the question, 'Did you do this?' or 'Why did you do this?' and they will answer 'Yes.' What they actually mean is 'Yes, I did not do it.' I have to be sure I understand what they mean when they give Yes for an answer.

d. Another problem I have with some Indian students is the reason for their having to take required courses. They are enrolled in these courses at the beginning of school, but they soon realize that the course requires more work than they want to do, or they find that they do not understand the class work; they are told by the teacher that they must make a certain score on the tests in order to pass the course, or they get the idea that they do not like the course. Whatever the reason is, they come to the office wanting to drop the course; and in most cases, do not want to transfer to another course. I then have the quidance problem of making them understand that the school policy requires that they be enrolled in a certain number of courses and that the course they wish to drop is required if they expect to graduate from high school.

> This may mean that I have to transfer them to another teacher, take certain privileges away from them in order to arouse interest in the course, or transfer them to another course and then enroll them in the required course again the next school year.

"These are examples of problems that I have with Indian students. True, I also have them with other students, but in most cases it is not so difficult to understand what the reasons are for the problems or to help the students solve them. This is the reason we should have a better understanding of the culture of the Indian students and find as many channels of communication with them as possible."

Certainly we have not solved all the problems that confront us in teaching the Apache students, but we have made a beginning by recognizing the problems and by knowing some of their causes. This study has given us a more sympathetic understanding of the Indian culture and its impact on the Indian student as he attempts to take his place among the non-Indian students in the Globe High School. If we don't expect too much of him at first; if we show patience when progress seems slow; if we are quick to recognize accomplishment when it comes, this study will not have been in vain. Both the teacher and the Indian student will be amply rewarded.

ORDER OF REPORT

I. INTRODUCTION Mr. Hernandez

II. INDIVIDUAL REPORTS

Oral Responses — Miss Minton
"The importance of teachers as communicators of knowledge and the results."

Comprehension — Mr. Morgan
"Giving students an understanding of the fundamental structure of what ever subjects we teach."

Patience — Miss Pitsenbargar
"A teacher a personal symbol or a figure with whom students can identify and compare themselves."

Indian and Non-Indian Relationships — Mrs. Schwegman
"Extension of habits or associations; namely, the transfer of principles and attitudes."

Parent Teacher Relationships — Mr. Densmore
"To communicate knowledge the teacher must be free to teach and to learn within the scope and demands of the local society."

The Indian Child and Music — Mrs. Ector
"The difference is in degree not in kind."

Getting to Know Them — Mrs. Fulton
"The development of the child responds to influences from environment; understanding the child the way he views the 'world' and how he explains it to himself."

III. Tape Recording --
Act of learning--acquisition of information; the transformation of information and the evaulation.

INTRODUCTION TO JUNIOR HIGH INDIAN COMMUNICATION PROBLEMS

I am deeply honored by my fellow teachers to lead them on this important discussion regarding the communication problems at the junior high level. In the first place, to me, this is a challenge since I am new in the school system. However, I must say that as a new teacher of Indian students I have certainly learned considerable in a short while. My fellow teachers will discuss certain phases of our communication problems we have or have encountered in the junior high,

However, let me remind you that we have encountered difficulties in carrying out our original project. Good education cannot progress or "blossom" within a framework of distrust. For those of us that are teachers we must have an immense faith. We must believe in the capacity of the Indian child to develop his own criteria of truth and value; we must guide and not force. That is, we must have a faith in the Indian students, in fact not only the Indian students, but also in all students regardless of economic status, religious belief, or color of skin.

It is the task of our administration (administrator) to render faith in educational freedom; to support, for example, teachers who deal frankly and honestly with controversial issues which affect the learning process of the growing and learning child.

Education will not continue to acquire the needed dynamism unless it can more realistically challenge the problems of incentives.

The teaching process can be termed a frontier undertaking. The students in our case, the Indian students, can become creative and gain confidence and trust in us only if we as teachers are free to be creative. In other words, we are embarked on standards that do not underlie the structure of the material the students are to learn and do not dramatize the significance of what he is learning. Jerome S. Bruner states in his book The Process of Education: "Young children learn almost anything faster than adults do if it can be given to them in terms they understand." Perhaps our methods of presenting knowledge or our way of teaching the Indian students are too formalized in terms or equations or even in elaborated verbal concepts that they do not understand.

In conclusion may I remind you that it is only through education that far-reaching changes and improvements may be brought about and only if local community resources are mobilized to effect action. I believe that many of us fail to recognize or underestimate our community resources to overcome conflicts--we must learn to understand each other; that is, we as professionals should speak in a language that people in the community can understand in order to recapture our faith and their faith in our duties.

Luz Hernandez
December 1962

ORAL EXPRESSION IN THE CLASSROOM

From class recitation, we as teachers can usually determine how well the lesson has been learned, as well as in what areas students are deficient and need further help. Is this true for the Indian student? No, because he does not take part freely in class discussion.

The Indian student very seldom volunteers to talk. When he is called upon, he may duck his head or put his hand over his mouth and remain silent. If the student does respond, he cannot be heard clearly since he speaks so softly. In some instances, when a few students are participating in class discussion, one of them may not know the answer to a question asked him and might either give a wrong answer to his embarrassment or decide not to answer to cover his lack of knowledge and remain silent thereafter. The rest of the Indian students in the class will immediately follow his example of maintained silence.

How, then, can we evaluate his learning? His ability to express himself? First, we must build up his confidence in himself. The Indian student likes to put his work on the blackboard to be seen. He generally has good penmanship and can spell the words correctly. By allowing him to do this thing which he feels capable of doing, many times he will then be willing to explain what he has put on the board. In this way, he shows us the skills he has learned.

Another approach to oral expression by the students is to have them discuss the assignments between themselves in front of the class as a demonstration. Divide the participation into units and have two, three, or four students ask and answer pertinent questions orally in their group for the benefit of the whole class.

When they are talking to those of their own age, to someone they know well, or to someone with whom they have been in class for a time, they occasionally speak more freely, express themselves better, and respond to suggestions more congenially. Sometimes the students will ask questions to each other which they are too shy to ask the teacher individually before the class, but which they fully expect the teacher to have to answer. At times, they will also attempt answers to questions asked them by other students when they would be too hesitant to try to answer the same questions if they were asked of them individually by the teacher before the entire class's attention.

There are times when a more lively participation can be obtained from the Indian students if the lesson lends itself to group responses. The teacher asks questions of the entire class and all the students answer together.

Occasionally it sounds like pandemonium, but frequently the teacher can, by observing and listening closely without appearing to do so, gain a better knowledge of the students. Many times the students will try to answer when they are not sure of the correctness of their information or will speak out clearly when they think they know the answer, as well as remaining silent if completely unsure of themselves, because they have the comfortable feeling that the teacher cannot distinguish their voice or the absence of their voice among the whole group's participation.

However, this method enables the teacher to gain information about individuals and the class as a whole. To the observant teacher it will become apparent which students answer to all questions, in which areas some respond more freely, and with what part of the work others are continually confused. It will also give an overall idea of where the class as a unit needs more drilling in the subject under study.

Even though these methods of oral participation may be used with the Indian students, before we can make any appreciable gain in their spontaneous classroom participation they will have to have a comprehension of the language and the meaning of words and phrases used by the teacher in explanation. At present, this is the greatest hindrance to their oral expression in the classroom.

Veta A. Minton
December 1962

THE PROBLEM OF WORD COMPREHENSION WITH INDIAN STUDENTS

Many Indian students of the San Carlos Apache Reservation have a big hurdle to overcome from birth and this is a problem of word comprehension which stays with them for many years, even beyond school. They are living in one culture with one language and yet they are being reared by another culture which uses another language. From birth they learn their own native tongue and by the time they enter school, many of them speak no English, only Apache. The first years of school are spent in learning English, but as we all know, learning English is a process which takes more than three or four years. Thus, with a late start, and then not enough years of training following, the problem is amplified.

By the time these students reach junior high school they are more or less "snowed under" by the complexities which our language offers. In the process of learning English , they seem to have been given an adequate background in phonic sounds since they do have the ability to read fairly well. However, they do not understand what they read. Word meanings, definitions and word usage in compositions are for the most part beyond them. Their vocabulary is very limited because they do not understand the meanings of many of the words commonly used at the junior high school level. The vast amount of idiomatic expressions which we constantly and unconsciously use is baffling to them. Abstract terms and words with more than one meaning are confusing. For example, the phrase "a grave problem" is meaningless to them. If they understand the word "grave," it is not in the same sense which we do in this expression. A grave is where people are buried. Also the word "problem" means something to do with mathematics and this adds to the confusion. Another example is "taking pains with a job." Again the same confusion occurs with the word "pains."

In a recent questionnaire which was presented to them to get their reaction to city schools in contrast to schools on the reservation, many of the questions had to be interpreted and explained before they could be answered. For example, "What problems do you have in coming to school in town that you didn't have on the reservation?" perhaps caused the most trouble and had to be explained to nearly all of them. It all hinged on the word "problem" which to them had to do with arithmetic and this made no sense to them in the question. Even after the word was explained to them, the large variety of answers which did not apply to the question showed that they did not completely understand the explanation.

The matter of the "negative" is another mystery to the Indian students. I am sure that all of us have experienced examples of their writing in which they intended to express a negative thought but actually stated the opposite. An example of this is the answer to another question which shows insufficient understanding of the question in addition to trouble with the negative: "In the junior high school what do you find the hardest to understand?" The answer was, "Why do they have to pay $5 if did cross the crosswalk?" Here a city ordinance concerning traffic and pedestrian regulations was connected to the school because quite likely this is where they first heard of the regulation. The negative here should have been expressed as ". . . did not cross on . . ." but this form of the negative is not understood by the Apache students.

In an attempt to relieve some of these problems, at least to a certain extent, I incorporate definitions and explanations of their spelling words into the spelling drills; their test questions in literature are read to them instead of having the questions passed out to them on ditto sheets, and the reading of the questions is phrased in as many ways as possible in order to make certain that they understand. The lack of answers to these questions, however, shows that they may not be reading the stories in the literature book, or they do not understand what they are reading, or they do not understand what I am asking and the answer quite likely is a combination of all three of these factors.

The answer to the different phases of the problem of comprehension I don't have and I feel that it is a long range matter that can be answered only with time and patience, but with time and patience, it will be.

D. L. Morgan
December 1962

THE CASE FOR PATIENCE IN TEACHING

My part in this overall report is basically a plea for teachers to better train themselves to be patient with the Indian students. I realize that this is not always an easy thing to do, but it is, I feel, an important part of the goal of many of the people of this class which is becoming better teachers of Indians.

How, then, can we help ourselves if we are among those guilty of impatience? We here have already taken one step in the right direction by showing that we are interested in learning about them, their personalities, and their attitudes.

The next step, I feel, is an honest look at ourselves. Do we want to help each Indian child we teach, or do we only accept them and their problems as part of our job?

I don't believe any teacher can do a good job of helping any student if he or she does not have a basic love for the child no matter what his color or background. You and I both know teachers who fall short of this. Perhaps we ourselves are sometimes guilty of it. If we are--and recognize that we are--it is not too late for us to change.

When we have a good feeling toward the student, it is much easier for us to be patient with him. None of us is perfect of course. But knowing that, we can pave the way for occasional lapses of patience by talking informally with these students--explaining ourselves to them--telling them that just because we lose our tempers with them once in a while, does not mean that we no longer care about them or like them.

This may be a trite thing to say, but I know that there are teachers who are actually afraid to "let their hair down" so to speak in front of their students and allow them to get a glimpse of the real person rather than always the teacher with a capital T.

Whereas, I believe, if they would show themselves to the student, he would have, in turn, more compassion and understanding of the teacher, and, therefore, be able to "take" a little more impatience when it does occur as it is bound to.

In talking to a few of the Indian students I teach, I came up with some interesting opinions on the subject of patience. They all said that they thought they had more patience than the white students they go to class with.

I asked them the question: "Why should a teacher be 'patient'?" Some of the answers were: It calms the class.- To be quiet in the room. - To take time with the students. - To not have a quick temper.

To the question: "Do you do more school work for the teacher that you 'like' because he or she does not often raise his or her voice at you, or for the teacher whom you more or less fear will embarrass you in front of your classmates if you do not have your work?" all but one answered that they would do more work for the teachers they "liked."

And along with this--"Are you or do you think any of your friends are 'afraid' in any way of your teachers?" The answers were half "yes" and half "no" which must indicate that the fear is more an individual thing than a racial one.

I asked them, if a teacher did lose patience and embarrass them in front of the class, would they be liable to hold a grudge against that teacher? I explained further what I meant. With one exception they agreed that they would not hold a grudge over a period of time. Several said that if the student deserved it, he should be punished, but they usually would stand by the Indian boy or girl rather than being, shall we sai, "for" the teacher.

One boy said that he did not believe the Indians were very shy anymore and he thought the Indian students would do their work whether the teacher lost his temper or not. But the same boy said that, since the Indians were pretty patient themselves, they didn't always understand why a teacher became upset at them a lot of times. Instead of causing them to want to do better, this often made them disgusted and they wouldn't try as hard as they had before the teacher lost his temper.

I do not, for one minute, underestimate the intelligence of teachers. That is to say, I know that each of us realizes these things that I have undertaken to tell you about. We realize them "when" we take time to do so. But I think it is time we shook ourselves loose from the wear and tear of the petty routine things that bog us down, and begin to use our energies where they are needed and best utilized. That is--let's really concentrate on the effect our attitude has toward the total amount the Indian child is able to learn from us. Let's stop excusing ourselves because we "don't understand" them.

I may not be completely professional in all other ways, but at least I know that I am, first of all, for the student. In my opinion, he (the whole person) is what is important. The least I can do is respect him enough to control my patience in front of him and thereby teach him that even though he is not as quick or on the ball, perhaps, as some of the other students in the class, I do not judge him because of this.

Webster's dictionary defines the art of being patient as "showing calm self-control. Being serene, bearing pains, trials, etc. without complaint it also says is being patient. I feel sure all of us would enjoy being this type of person.

I'd like to close with this from a seventh grade Indian boy.

"It is better to have a patient teacher, because you can do better work instead of fearing that you might do your work wrong."

Phyllis Pitsenbarger
December 1962

INDIAN - NON-INDIAN STUDENT RELATIONSHIP IN THE JR. HIGH SCHOOL

Being accepted by the group and belonging is very important for everyone, not only Jr. High students. There are enough problems presented in a classroom without a student feeling "different," unwanted, and discriminated against. The Indian and non-Indian relationship leaves much to be desired on both sides. Although some students have an understanding of each other and their respective problems, most have the feeling of distrust and resentment toward the other. The Indian child, being in the minority, expresses the most resentment while the non-Indians do not encourage mixing and feel the Indian student is unable to compete on their level.

I have here some Indian students' comments on their relationship with the non-Indian students. These are from various Indian boys and girls in the seventh grade and I read them in their own words.

One boy said: I think Indians want to get along with the whites, but some of the white boys are too touchy and think Apaches are "dirty." Once one boy in our room said to me "You Indians are dirty."- and he started a fight.

Another boy: When Indians visit their white friends at their homes, their Mothers or Fathers say, "come in the house," or they take your friend back to school in the car, leaving you to walk back to school alone. That is why I don't visit "white" friends anymore.

An Indian girl: The white children they are nice to me. They are friendly and kind, but some of them are mean to me and they talk about "us"--The way we walk, talk, and everything.

Another boy: The Indian students to my opinion are nice, but if you are an Indian and go around with white kids too much or have a white kid for your best friend and not an Indian, the Indian kids will pick on, ignore, and won't like you.

Indian girl: I am ashamed to be around with some white kids because some make fun of the Indians, but some are nice to be around.

Most of the Indians' comments were against the non-Indian student. I was surprised at most of the comments, for I was sure they would be more favorable. Evidently we are not often aware of the feelings beneath the surface.

Now, I'll read some of the comments made by the non-Indian students. The first opinion of a seventh grade boy was the only one I received that was completely against the Indian child.

He wrote: The Indian and white relationship in most cases is very poor. Mainly because the Indians (most Indians) repell the whites by their poor dressin and poor hygiene habits and their offensive actions toward the whites and usually the Indians don't want to mix with whites.

One girl wrote: They get along fine with some, but sometimes we don't understand them and they feel we don't like them. We should treat them like you would treat a white person.

Another girl: They feel we think we are better than them and more mighty people. We doubt their believes!

A boy wrote: The Indian children fit in pretty good with us. The one problem that some kids don't like about some Indians is that they sometimes pick on them, but this only means that they want attention and want to feel like somebody. I have a lot of Indian friends and they are real nice.

From the same boy: These kids need to come to a school that has white children because later on in life he will need this and he can't be afraid to say or do anything. Many Indian Children are talented and smart but are shy and afraid to do anything.

Improving the relationship depends on more than just the efforts of the teacher. Such as the parents attitude, wanting to understand and appreciate another's customs and beliefs, an intelligent outlook and mainly time--time to learn through association. This is one area which can't be forced into a solution.

The teacher in the role of leader or guide can do much to bring about the desired relationship by her own attitude and reaction to classroom situations.

In our complex society it is necessary to strive for understanding and tolerance. Children are not born critical, or with prejudice and hatred toward others, these are acquired characteristics. Consequently, there can be no doubt as to the importance of the task of both the home and the school in educating our children in tolerance and understanding.

Mickey Schwegman
December 1962

INDIAN PARENT AND TEACHER RELATIONSHIP

I have talked with a few Indian parents and have discovered that they have some problems of their own. They are not as shy as their children, but they do have to muster all the courage possible to push themselves when it comes to dealing with the white man.

The Indian parent also has a speech problem. When he tries to converse with a teacher or an administrator, he (the Indian parent) has a difficult time conveying the message. Many time the Indian parent is asked to repeat over and over again his statement in broken English. Finally the teacher has to resolve to asking a great number of questions to really find out what the Indian was trying to say. Some of the parents of the Indian children are fairly well educated, and are able to carry on a good conversation with anyone they meet. This kind of parent wants to see their children getting along with other pupils and their teachers.

In many cases the parent of the Indian child cannot make a visit to the school, after school is out, so that he can see and talk to the teacher, so the administrator is sought out and becomes better acquainted with the parent than the teacher has had opportunity to become.

I have been in an Indian home. The home I visited was quite modern with four rooms. It was small, but did have adequate room for the family who lived in it. Because Globe is a number of miles from most of the Indian homes, most teachers find it convenient to use this excuse to be absent from the Indian home. It is far enough so that a teacher would have to hurry after school is dismissed to get into any of the homes before the evening meal hour.

It has been very difficult to get parents of most slow students to come to the school to see the teacher of the pupil. It is even harder to get the Indian parent to come to the school to meet the teacher and to talk about any pupil or teaching problem.

An organization of parents and teachers, such as the Parent Teachers Association, would be a good thing I am sure.

In our recent back-to-school night (open house night) more Indian parents visited the Globe Junior High to meet the teachers and administrators than ever before. It was encouraging to all the teachers.

If the Indian parents would come and feel that they have a part in the "parent-teachers" groups in our elementary school, perhaps by the time their children enter Junior High, the parent will have a closer tie to the teachers in the school.

I am sure that the Indian parent has been invited to attend the parent-teachers' meetings in the elementary school, but perhaps a planned meeting near the home of the Indian parents would stir them out and help them to form an interest. It would take a lot of planning and hard work, but it would prove to be worth-while, I believe, in strengthening the Indian parent-teacher relationship.

Fred J. Densmore
December 1962

A SHORT DISCUSSION OF THE VALUE OF TEACHING MUSIC TO INDIAN CHILDREN

You may think at first that I am prejudiced in regards to values of music--and I am--and that I am attempting to promote the cause of music. Maybe I'm doing that also, but music is a universal language. Words aren't always necessary. When properly taught it can be closely correlated with history, science, literature, drama, and art. It also is one of the best ways to teach patriotism. Qualities of citizenship, co-operation, emotional stability--all these and more can be developed through music. It is more than just teaching songs by rote or just learning basic fundamental facts.

Through folk songs, for example, we can promote better understanding of all ethnic groups. They tell more, through song, of thoughts, desires, hopes, fears, sorrows, joys, etc. than probably any other form of expression. I find this particularly true in teaching minority groups.

Last year was my first experience in teaching Indian children. For the first two or three days I was very puzzled at the lack of response. It suddenly dawned on me that they had trouble reading the words of a song, that they were extremely shy, and that even the simplest of terms held no meaning for them whatsoever. After giving the situation much thought, we first tried rhythmic reading; that is, repeating together the words of the song in the rhythmic pattern of that particular song. Then they would listen carefully to the melody and finally sing. I soon found songs that they had known previously and would sing. One of their favorites was--and is--The Battle Hymn of the Republic. They disliked learning new songs but thoroughly enjoyed singing the few with which they were familiar over and over. I might add that this was true of all the groups. Let's face it, all of us tend to favor the known rather than the unknown. They also enjoyed some of the Stephen Foster songs, America, and hardly a day goes by without a request for America the Beautiful. This year they are more receptive to new material, not because they have changed so much, but because--I hope--I am beginning to understand better how to reach them.

We have a seventh grade chorus which meets after school and is entirely voluntary. Two Indian girls and one Indian boy joined at the beginning of the year. The group has given one assembly program. Right after that, four more girls and three more boys asked if they could join. Of course I was delighted. At the first rehearsal they were rather timid and waited by the door, but not any more. At present, we are working on a Christmas program.

I don't believe there is a single Indian student who does not have an innate sense of rhythm. Their voices, also, for the most part are excellent, and they love to sing. They love beauty, and for some, unfortunately, music may be the only beauty they will ever have. We started learning songs such as Italian, French, Chinese, Scotch, and American Folk songs. I suggested to them how much we could learn about different cultures through their music, and that no one type was different or less important than the other, particularly stressing the fact that each group should be proud of his or her heritage. One of the Indian songs happened to be a rain song of the Sioux. (At that time, and I mentioned the fact, we didn't have any Apache songs or chants.) After we had sung it several times, one boy looked out the window and said, half jokingly and half seriously, "Look, Mrs. Ector, it's raining." And it was!

Shortly after that, I discovered that they sing many of the well-known hymns in Apache. One day I played Jesus Loves Me and several of the girls sang along softly. I had been asking for records, and finally one girl brought one, asking me not to reveal her identity. Others followed, and now I have six records, some hymns, some dances and chants, and all of them gifts. Also, they brought colored snapshots of several of their ceremonies.

They are fascinated by the piano, and in the eighth grade I'm trying to teach them the four basic chords. They can recognize them when they hear them now. They come to the piano in pairs and both play. The boys are more willing than the girls, but more of them are trying now. I exert no pressure--just a little gentle coaxing, but after a few succeed the rest want to try. Several of the girls linger after the last class of the day--always around the piano. Sometimes it seems as if they just want to touch it. As an added point, two Indian girls have just started beginning band--one playing a trumpet, the other a clarinet. Several of the boys show quite some proficiency on the harmonica, but they hesitate to play in front of the group. They don't however, hesitate in letting me know they have them in class.

It is important to make friends with them and convince them you are on their side, so to speak. Joking, teasing, a ready smile, showing enthusiasm over their efforts, and above all praising them--these have helped more than anything else in achieving progress.

Recently, and I realize these are isolated cases, three boys came to me at different times with their report cards. They were pleased with them, but one boy told me he was afraid to show his mother because he hadn't improved in two subjects. He had received 3's. The rest of his grades were 2's. Today he told me his mother wanted him particularly to raise his grade in English. (The other subject was history.) At least there is an interested parent.

In one of the tests recently given--"in one of the so-called higher groups"--I had asked for the definitions of accelerando and ritardando (gradually getting faster and gradually getting slower). This was the answer from a 7th grade Indian boy: "fasterly and slowerly." Another instance--relating to language--I asked a boy to go to the board and draw a sharp. He looked at me strangely as if I were out of my mind, but walked up and drew a fish. He thought I had said shark.

When they are singing and I'm playing the piano I watch them constantly. In some instances it is almost like a game. They wait until I happen to look at them--shyly grin--and start to sing.

They need to be accepted on their own merits. I honestly believe that one of their greatest needs is to be noticed-for them to feel that you are interested in them as individuals. Again, at the risk of sounding prejudiced, music, taught with understanding, may be one of the better ways of reaching the Indian students. If we, as teachers, are absolutely sincere (and they can tell if we aren't), they will sense this instinctively--and respond accordingly.

Let me add--these conclusions have been reached after only a year and some few months--and I feel that I'm learning more then the children.

Margaret Ector
December 1962

GETTING TO KNOW THEM

Teacher-student relationship is of primary importance. From the teacher, the child must receive encouragement, confidence, fairplay, and understanding.

We say the treatment of the Indian child should be the same as any other. That is true and yet it is not. This is due to the way the Indian child responds.

We know that fair play is essential. What is the Indians' conception of fair play? The same for all, but when we are dealing with the child is there a tendency to grant special favors to one because he has characteristics that appeal to us? It seems that the white child expects us to have favorites (he doesn't like it, but accepts it) but the Indian child does not accept this. This is certainly not fair play to him.

How can we gain his confidence by being fair, truly fair? He will not say anything and you may think he has accepted your authority. The little things are so important, such as taking slips to the office. He doesn't feel it is fair if he doesn't get an equal turn.

You have to go about encouraging an Indian child in a special way. He doesn't like a fan-fare of praise because he does not want to be the center of attention. His praise has to be given quietly and individually. I have had them to ask me to black out their name on a list giving special commendation. But they like to know that the teacher thinks they are doing well.

To understand the Indian child is the greatest problem. How to help when you do not understand. This brings to mind a fragment from a poem. If we only understood. If we knew the cares and trials, knew the efforts all in vain, knew the bitter disappointments, understood the loss and gain, we'd love each other better if we only understood. So if we only understood, how much more help we could be.

Every student in the Junior High passes through my room one or more times during the week for Library, penmanship, or study hall. How can I best serve the student? These are too numerous to mention, but since taking this course I have become more conscious of the need of my Indian students.

These are some of the things I have been doing. Trying to learn Apache words. I know this has drawn me their confidence. They have brought me books and mimeographed sheets giving the letter sounds. They give me new words each day. They laugh at me and with me because I can't say the words correctly and are very patient making me say them until I get them correct. They really check to see that I do not forget. Occasionally several will come in after school to help me and it isn't always the same group. They feel they are really helping me and they are.

I have another group that are teaching me as well as some non-Indian students to bead. Here we work and talk. They may check me on my Apache words or just talk about themselves or their family. I have learned many of their customs this way.

If they can learn to trust me, I feel they will bring their problems to me.

Their comprehension vocabulary is one area I believe I am going to be able to help, for I feel their greatest difficulty is not culture but vocabulary. Since these little meetings with the students, they are coming to me with words to be explained. When they used to come occasionally and I would explain, I often felt they didn't quite understand. Now I feel they have lost a shyness and when they don't understand I try different approaches until they do get the meaning. I can tell when the meaning reaches its mark. Maybe this new feeling is due to the fact that I have difficulty with their words and have to do them over and over. This keeps them from feeling I think them "not too smart" when they don't understand at first.

To enlist the interest, understanding, and support of our Indian students needs for the teacher to believe in the competence of the Indian.

A chain is only as strong as its weakest link. So as teachers let us re-examine the part we play and resolve that our particular part will not be the weak link that breaks in our work with the Indian student.

Jimmie L. Fulton
December 1962

Mary Ethel Stickney
Mary Belle King

BETTER LIVING FOR BETTER EDUCATION FOR THE SAN CARLOS APACHE CHILD

We feel that all children are entitled to live in an environment that will provide a standard of living compatible to decency and health; and because we live and work with the Apaches, this is our goal for the Apache child. A happy healthy child can be a better educated child.

Many Apache children live in sub-standard housing, often conditions are quite deplorable at home and drinking is excessive. Very few houses are modern, most of the houses are poorly constructed, cold in the wintertime, and the summer heat forces them to live outdoors during the summer months. (But oh how delightful it is to visit an Apache family in their outdoor shade on a hot summer day. We should explain that many families cook, eat, and sleep outdoors all summer.) Usually the houses consist of only one or two rooms which are small, as many as 14 persons often share one room for sleeping, etc. There is usually one bed and the rest of the group sleep on the floor. If meals are served indoors, the family sit on the floor or bed and others stand while eating. Often a canvas is used to put on the floor at mealtime. We thought this is significant because one teacher suggested that some students take some flowers home to put on their Thanksgiving table, and this family does not have a table in their home. Their houses have not had closets but now with recent emphasis on home improvement, every family seems to be cupboard and closet conscious. Clothing had to be either stored in boxes or hung on a rope in a corner of the room and clothing does get very dusty hung in an open room.

Many families do not have running water even in their yards and have to transport water to their homes in water cans for cooking, bathing, and laundry purposes. Bathing is done in a wash tub, there is little opportunity for privacy and water has to be heated on a wood stove.

The Apache women and girls are very proud of their hair and spend a great deal of time and energy on their hair. (By tradition, few women cut their hair, and then only in case of the death of a loved one and then the older women cut it once shoulder length to denote mourning.) Most of the Apache men do not have to worry about shaving as they are beardless.

About one-half of the Apache homes have electricity and use one drop light and often an outside light over the doorway. They do not have reading or floor lamps, but usually have irons and small radios. If electricity is available, they have electric washing machines and always the washing is done outside in the yard and water is heated on an open fire. Only a few families have refrigerators. We wish you could have shared with us the experience of visiting a home in the evening where electricity was recently installed and had a third grader rush to get his spelling book so that some time could be spent in discussing the material he had in his speller. This particular child was thrilled to review his spelling words with the visitor and the entire family shared the experience of the discussion of the material in this book. In the past this experience would not have existed, because they were in darkness after the sun went down.

FOOD:

The Apache diet consists of high carbohydrate foods -- tortillas, fried bread, ash bread, beans, oatmeal, potatoes, and bakery goods. Quantities of carbonated drinks are consumed. They still relish their native foods, such as acorn soup, dried meat (jerky), and red berries to make a soft red colored drink (they call it Apache Kool-ade). They enjoy open fire cooking and to a non-Apache mealtime is picnic time. Flies are often prevalent and because of flies and poor sanitation there is a high incidence of diarrhea.

In 1959 Congress passed Public Law 86-121, the Indian Sanitation Facilities and Service Act. Through this Act the United States Public Health Service, Division of Indian Health, can financially help Indian groups who want to improve sanitation facilities. One of the first projects was started in the fall of 1960 on our reservation in the lower Peridot area. Visitors to San Carlos will be impressed with the appearance of the small homes in this area. Along with the installation of plumbing, additional rooms for bathroom, closets, and small sleeping rooms were added. About fifty homes in this area now have bathrooms and sinks in their homes (we cannot say sinks in the kitchen because they still have living room, dining room, bedroom and kitchen combinations). Most of the families wanted bathtubs instead of shower stalls because they do not have running hot water and water can be heated on the stove and poured into the tub so that they can enjoy the luxury of a warm bath. The advent of water facilities became the impetus for housing improvements, houses were wired for electricity, wallboard was installed for insulation and improved interior appearance, houses were painted inside and out, linoleum was laid on floors, curtains were hung on the windows, and flowers were planted in the yards. This project was worked out on an individual basis with financing from various sources for individual home improvements. USPHS provided a well and storage tank for water, main water line, kitchen sink, lavatory for bathroom, and septic tank without cost, but the families had to add additions to their homes, purchase bath tubs and flush toilets, and water pipe to their homes. At first many felt that they would not want toilets inside their houses because this was unclean, but at the close of the project, only two families had their flush toilets in a separate building out in the yard.

It was a privilege and a thrilling experience to work on this project; families worked together in family groups (Apaches work together within an immediate family group). It seemed to give meaning and purpose of accomplishment. They now had something material to be proud of; they welcomed visitors and several open houses were held (before this strangers and visitors were not welcome in their homes). Children displayed a new ego and affection, and respect for their parents. One teen-age girl who was a member of a small family group had for the first time in here life a bedroom, size about 6 x 9. Almost all the children have to share sleeping quarters with many persons and have no privacy, place for their personal belongings or place to study. Electricity was installed in this home and this same girl was thrilled to be able to iron at home with an electric iron rather than carry her clothes one-fourth of a mile to a home of friends who had electricity.

Housing improvements are being made all over the reservation and natural gas is being installed in many homes. For the past three summers, the Apache girls have participated in a work project and have worked on individual homes on the reservation. We felt that we should state that only five Apache families have telephones in their homes, very few families have reference books or books of any kind in their homes, and only a few families now have television sets. Pictures of housing improvements will be shown to depict typical housing which we hope will create a better understanding of how the Apache child lives.

We know that the Apaches are struggling between two cultures and are trying to accept or reject certain elements of the dominant culture, but we are optimistic about the future for the Apache child. We know that the child who has a bathroom in his home can be clean, increased housing space and electricity will enable the child to study at home, and he can enjoy better sleeping facilities so that he can have proper and adequate rest. Family life is changing with an emphasis on single family units rather than the extended family and this should offer greater security for the child.

It is our desire that by helping the Apache child and his family improve their standard of living at home, that we will have helped the Apaches solve some of their educational problems.

Mrs. Gladys Morrow
Mrs. Pearl Mamm
Mr. Alex Magtalon
Miss Dorothea Uplegger
Mrs. Mary Marie Hood

TEACHING ORAL ENGLISH
TO
APACHE BEGINNERS AND FIRST GRADERS

I. Introduction

A. The Importance of Learning English

There is no learning which is of greater importance to Apache children that oral English. Oral English is the key to all their other school work. And even more important, it is the key to their success in every aspect of our society. Without proficiency in oral English they cannot hope to hold jobs, they cannot take part in citizenship activities, and they will be hopelessly left out of the social life of their nation.

Statistics show that a very great percentage of our citizens will be able to get along in the world, at least fairly well, without great skill in reading or writing English, but all of our citizens in the United States must have the ability to communicate in oral English.

Of all the languages in the world, English comes closest to being universal. To quote a recent article in the Arizona Daily Star (Tucson, Arizona) for October 26, 1962:

> "No other language has served a greater variety of needs or come closer to the mythical goal of a world tongue, the National Geographic says. As the speech of civil aviation, it has reached the far corners of the earth. Half the world's newspapers and scientific journals are published in English.
>
> The adaptable language has even touched Stone-Age innocents of New Guinea. A tribesman sampling the amenities of civilization instructs a barber in English to 'cut 'im grass belong head belong me.'
>
> Some 300 million people speak English, making it second only to Chinese. Hindustani comes next; yet India, its homeland, retains English as the official language.
>
> The international appeal of English lies in its flexibility. While precise enough to be a tool of science, it possesses the delicate shades of meaning required for literary purposes. Foreign speakers appreciate the abundance of short, punchy words.
>
> English has been aptly symbolized by the oak tree. The trunk and bare branches represent the native language forms -- direct, simple, forceful. Words adopted from other tongues lend graceful, ornamental foliage to the speech."

Throughout our land in the last few years there has been much concern over whether or not Johnny can read adequately. We need to remind ourselves that with all children, Indian and non-Indian alike, language ability is the forerunner of reading ability. If we want our children to be good readers, to be able to read and get the intended meaning of what they read, we must (1) provide them with meaningful experiences, (2) help them to verbalize in English concerning their experiences, (3) teach them to read the written accounts of their experiences and those of others, and (4) help them learn to express themselves in writing.

B. Oral Expression

Oral communication may be defined as the means by which thoughts and feelings are expressed in speech. It is the most common form of communication. Readiness for reading and writing depends upon the child's facility in oral expression.

Growth in language parallels other phases of child growth and development. Research shows that the basic elements for the child's individual speech pattern are established by the age of eight. This means that the program in oral language should receive great emphasis in the primary grades.

Growth in language takes place in an environment that is rich in experience and in an atmosphere where the child feels free to talk. Since language is social, the atmosphere should be informal to allow many face-to-face experiences.

Language is an all-day-long experience. It is a means of operation and an avenue of enrichment. The entire curriculum is a language curriculum.

Children will learn to use the English language in the following ways:

- conversing
- dramatizing
- sharing
- solving problems
- evaluating
- explaining
- reporting
- discussing
- expressing creative thoughts
- planning

C. Listening is Important

Listening, although dependent on the ability to hear, involves much more than the physical process of hearing. It is the perceptual aspect of hearing. Careful, thoughtful listening is fundamental in children's learning whether they are in beginner work or in any other level. Children live in a world of sound.

Research studies conducted in the elementary schools indicate that children are expected to listen to one thing or another for nearly sixty per cent of the school day. Listening, like reading, is a complicated process. The listener must adapt himself to the rate of speaking of the speaker.

There are wide differences in the listening ability of children in the same grade. These differences may be in auditory acuity, auditory discrimination (the ability to distinguish sounds which are somewhat alike), and auditory comprehension (the ability to understand and remember the meaning of words).

Listening constitutes three-fifths of communication. It involves mental processes, not just the omission of talking. No single method or device is known for developing listening, and the ability to listen varies with individual children.

The importance of the teacher's example of good listening should not be overlooked. Her enthusiasm is infectious.

D. The Broad Objectives in Teaching Oral English

Children should have experiences in language in the primary grades which will enable them to do the following:

1. Think and speak effectively at their level of maturity
2. Express themselves freely and naturally
3. Participate in varied language activities
4. Increase their ability to listen
5. Stimulate them to creat expression
6. Develop their ability to organize ideas
7. Acquire facility in the use of correct English and a meaningful vocabulary.

II. The Apache Language

A. Origin

The San Carlos Apaches belong to the Athapascan Indian language stock, as the Navajos do. So we might say that the Apaches and the Navajos are cousins.

One time when Rev. Dr. Francis Uplegger was riding on the bus between Whiteriver and Show Low, two Navajos sat opposite him, stoically quiet, not speaking a word. So he said in Apache, "Zilth-bikayu sooe!" (The mountain upon there is snow!)

"What? - You Navajo?" they exclaimed, looking at him. "No," said Dr. Uplegger, "but I am missionary, 'Ihnashod' to the Apaches."

"Well - Shikisan! We are brothers!"
"Yes, we are brothers in Christ!"

The Navajo and Apache languages are closely related. In part they can understand each other. We are glad to note that there is some material printed about the Navajo language.

Dr. Uplegger has had similar experiences with other Indian tribes of the Athapascan language stock, such as the Hupa Indians on their reservation along the west coast of California, and a tribe in Canada. He asked a Hupa standing by the river, "What do you call 'river'?" The Hupa answered: "To." Rev. Uplegger replied, "We in San Carlos say "Tu." "Oh," said the Hupa.

B. Various Dialectically Differing Groups Among the Apaches

In the Apache language groups there are some dialectically differing groups: San Carlos Apache, White Mountain Apache, Bylas Apaches, the Tontos, Jicarilla and Mescalero Apaches. (The latter two are in New Mexico). In the main, the language is the same. Some of the modern Apache is now changed, or "slang" Apache. However, there is still the solid, classical Apache which the older Indians still speak beautifully. That cannot be said of all the younger generation of Apaches any more.

C. The Need for Working Out the Apache Language

When Rev. Uplegger came to Apacheland in November of 1919 to survey the mission fields and to see what might be the greatest need, he found it to be the working out of the Apache language in order to carry on his missionary work.

Listening to interpreters, he soon noticed the necessity for clarifying certain concepts, vocabulary, etc., especially in order to be able to communicate regarding spiritual terms. Some interpreters could readily interpret common, everyday statements, but they were at a loss to interpret more abstract ideas and spiritual ideas. However, Dr. Uplegger found out that this can be done beautifully, for Apache lends itself readily to the expression of spiritual thought.

Dr. Uplegger also developed a very practical system for writing Apache on the typewriter. Dr. Harry Hoyer from Chicago University was pleased to see this, because, as he said, typewriters usually have to be filed down or changed on the keys for a language method to be used.

D. How the Apache Language was Worked Out

The writing of the Apache language was a very difficult task. First, there was the task of finding if there was any available material on the language. (Some material on the Navajo language was found. It was by Pliny Earle Goddard, but it was hardly practical here.)

It had been mistakenly said that the language contained only a meager vocabulary of about 500 words. However, it was soon observed that it is a very rich language, and that anything, almost, can be expressed in it. Anything can be named or can be indicated by explanatory words.

For example: Lord of Life. Formerly, the interpreters usually used "Yus'n" for "God," but they did not really understand the term. It was found to be a sort of contraction of the Spanish "Dios" -- "Dios-hn" -- the person whom the Spanish call God. ("Dios-hn" is literally "God, the one that").

For "Jesus" they usually used "Na-yenaes-yahn-ni," but that was their legendary monster-slayer.

Rev. Uplegger found it necessary to clarify these ideas. Working and talking with various interpreters and old people, he developed very significant terms, which have now been quite universally adopted among the Apaches. Sometimes interpreters even come to him now to find the correct terms.

For example: They found the ddsignation for
God -- Lord of Life --Bi gah go Ihid-na'n
Master Life the person
or Lord over Life

My mind -- shi-ni' ------- My thinking
My soul -- shi-yi-si-siani -- That which is standing or
living in me

Elephant -- Formerly the older Apaches had never seen an elephant. So the term naturally did not exist in their language. A good discriptive term was developed (by agglutination), really a sentence forming a term.

qli' ----	bitshi ----	yae ----	i-di-loq ----	hi
a 4-footed animal like a horse	his nose	with	to act with a rope	the one who does it

The 4-footed animal that ropes with its nose.

So Apaches can also coin apt words for things they have never seen before.

Growth of words by combinations:

Besh - yalqti - hi (usually used)
(Besh - baeyadjilqti - hi) (the more correct form) Telephone
Metal talking the one that

Besh - tsi - hara - hi Railroad
Metal wood running the one that

So the learning continued. As Rev. Uplegger said, "When I went out with an interpreter, riding horseback, or walking, or by car, to visit Indians in camp; or when they came to visit us in the garden or at home, we talked about this and that. Than I wrote it down in my dictionary.

I listened to my interpreter on the way to Globe. I asked him, 'Mark, how do you say: I go to Globe?'

First there was no answer. I asked again. Again he would not answer. After repeated asking, he finally replied, 'Can't say that!'

But Mark, you do go to globe. Surely you can say that! Finally he then said, 'What do you mean? Are you walking? Are you riding horseback? Are you driving a car? Are you going alone or with spmeone? Are you going because someone caused you to go?'"

Then the various expressions would be brought out. So it was learned that the Apache language is much more exact than English in many ways.

Less Exact Terminology

There are some ways, however, in which Apache is not so exact. For instance, "brother" and "cousin" are not exactly delineated. In Apache a cousin is often called a brother. Children are often confused by questions from non-Indians concerning the relationship of cousins, aunts, uncles, etc.

Example:	Ilg - kisen	(Those that are of the same sex)
	Shi - kisen	(My brother or my sister -- but same gender)
	Shi - la'	(A brother says of his sister, or a sister says of her brother)

Charts are helpful.

E. Vowel Sounds

Apache is a tonal language. In English we have about 16 or 17 vowel sounds, but Apache has about 69 or 70 because of the minute shadings of the basic vowels. This is another reason the non-Apache speaking person has such difficulty distinguishing the exact pronounciation of Apache. The ear must be very carefully trained to hear the subtle differences.

Example: The Apache words for "mouse" and "star" sound almost alike except for minute vowel shading

This meaning is often given in Apache by a high, low, long or short tone. Misunderstanding can readily result from not giving a word its proper sound values when attempting to speak Apache.

NOTE: Their music is similarly subtle in shading. Instead of just our ½ steps between tones, they use ½ and 1/8 steps between tones.

Rev. Francis Uplegger compiled an Apache-English dictionary and worked out a marking system for the vowel shadings. The original of his dictionary is in the Huntington Library at San Marino, California, in their collection of rare books and manuscripts.

F. Some Other Characteristics of the Apache Language

In the Apache language "yes" or "no" more logically answers the exact words of a question than our "yes" or "no." Our "yes" or "no" answers the thought of the question, while the Apache answers the exact words of the question.

For: example: To the question, "Are you not going to Globe today?" we answer,"No,I am not going to Globe today." Thus we answer the thought.

But the Apache answer to that question would be, "Yes, (I'm not going to Globe, is implied as his answer to the exact words of the question.)

So a teacher who is new in working with Apache students would be wise to ask his question two different ways, if he wishes to check on the certainty of his answer.

Still another characteristic of the Apache language is that it has more hidden within the language itself, which will be unnoticed by one of us who is a non-Indian, unless we know some Apache. The Apache verb which qualifies describes the object of the verb.

For example: the verb put down or give. We put anything down and it is always just that: put down, regardless of whether the thing is long or short, hard or soft, flexible or stiff.

The Apache verb of the same action will be varied according to the shape, weight, hardness, softness, length, flexibility of the material.

They would designate paper as thin, flat. Pencil would be designated as long, stick-like.

In speaking of a glass of water they would say:

I this liquid object to you.

In speaking of a napkin they would say:

I this flexible object to you.

A bowl would be spoken of thusly:

I this hard object to you.

They would use all this variety, whereas we would say of any of the above: I give this to you.

We teachers often wonder why Apache children do not use a simple English verb form for a variety of uses with ease. It is, no doubt, confusing to them, when they have such varied action in their verbs because of the difference of objects which are being discussed.

"Must" -- the Lack of Such a Concept

The word "must" is not in the Apache language. The Apache child does not have the concept at all. The good Apache parent does not command his child or talk roughly to hom. Parents do not force their child to do what he does no want to do.

They respect the good and beautiful and say, "Di k'ego-nko, a-dji-ne" or "This is the way one acts or does." And the child acts accordingly, unless natural inclination keeps him from it.

The Apache mother feels that her child has the freedom to make his own mistakes. The child has the freedom to move, act, and undertake responsibility. So the Apache child is often asked,"Do you want to?" or parents say, "He can if he wants to," or "You tell him." Parents do not like to correct children.

Teachers need to know this so they will understand the lack of a concept of *must* and the different philosophy of Apaches regarding their parental relationship.

Nicknames The Apaches are very observant

Nicknames are frequently used. For example: a BIA doctor was trying to learn Apache some years ago and asked an Apache how to express, "It is raining." Na-golg-ti. He went down the street repeating the Apache expression over and over, so Apaches called him Doctor Na-golg-ti! They liked him.

A man who boasted rather frequently was called "Mountain Remover." A nearsighted person who held the reading paper close to his eyes was "the paper Smeller."

G. Arithmetic and Numbers

As long as Apaches can visualize the numbers they have no difficulty in expressing how many. Simple computation can be done fairly easily. Above 100 they multiply by 2, 3, 4, etc. to 10. Beyond 1,000 they say, "Do da-holtatahi" or "It is beyond counting," so they think it is not worth bothering about.

Arithmetic reasoning problems or thought problems present vast difficulties. Teachers should be aware of this when they expect Apaches to complete the same arithmetic section of the state course of study as non-Indians do.

H. Sentence Structure

Sentence structure in Apache is frequently opposite to that of English. Usually the adjective follows the noun:

For example: Dinsh endnesi -- or, man, a tall one
Chli-thlega'i -- or, horse, a white one

Usually the adverb precedes the verb:

For example: Dacha-dish-ah -- or, quickly I go. We would, of course, say it as *I go quickly*.

Other Reminders About the Apache Language

There is no "r" in the language. There is no "v" in the language, but it is used in writing to indicate a nasal tone.

There is much repetition and exactness when an Apache is describing something that happened. He takes no short cuts in telling a story. Details which would be eliminated from our stories for fear of boring the listener, are not omitted from his tales.

An example --- and a charming one --- is the Creation Story, as told to Rev. Uplegger by a descendent of old Chief Chiquito. It follows:

APACHE CREATION STORY

In the beginning the Great Spirit, the one you call God, was all alone. He was very lonely, so he decided to make a companion. He took a lump of clay and formed it into a ball.

He formed the head, made the ears, the mouth, the chin, the shoulders, the body, the arms, the hands, the legs, the feet. Then he put it into a big clay oven to bake.

He let him bake and bake until he thought he would be done. Then he took him out. He was baked too long, and his hair was all frizzed and black. His lips were parched. He was too dark. No good. So he took him and he slung him away and he landed in what you call Africa.

So he had to try again. He took a lump of clay and formed it into a ball. He formed the head, made the ears, the mouth, the chin, the shoulders, the body, the arms, the hands, the legs, the feet. Then he put it into a big clay oven to bake.

This time he was going to be very careful not to let him bake too long. So when he thought he was about right, he took him out, but, oh ------ he was no good, either. He had no color at all. Pale face. He was only half baked. So he took him and he slung him away and he landed in what is now Europe, where you white folks come from .... you palefaces, only half baked.

So he tried again. This time he was going to be very, very careful and, sure enough, when he took him out he was just right! He had nice, black, glossy hair, dark brown eyes, nice brown skin color. He was just right, and that (with a triumphant gesture) ... was Dineh! The Indian People!

But now we also have something that the Indian and White Man enjoy together -- "Red Man and White Man in Harmony"
Songs in Apache and English
by
Francis J. Uplegger

III. Some Specific Objectives For The Teaching of Oral English to Beginners and First Graders

A. To use oral language to meet basic needs
B. To develop a good working vacabulary
C. To develop good oral language habits
D. To interpret ideas in understandable fashion
E. To express his ideas spontaneously and with enthusiasm
F. To express himself in sequence
G. To take turns in talking
H. To enjoy story time
I. To take part in dramatizations

Suggested Activities for Meeting the Objectives

A. To use oral language to meet basic needs
Activities:
1. Natural situations in which children feel free to talk things over.
2. Dramatic play -- the child becomes the mother, the storekeeper, truck driver or the like. He acts and talks as those persons do.
3. Children are keenly interested in everything in their environment. They bring in quantities of nature material. Here a working vocabulary is based on first-hand experiences and concrete objects.

B. To develop a good working vocabulary

Activities:
1. A trip to the neighborhood store for the Hallowe'en pumpkin enlarges their experience with buying and selling.
2. Safety in crossing streets is emphasized.
3. Seasonal products in the store are noted, and also the fact that some things are bought by the dozen, others by the pound or by the quart. This enlarges their working vocabulary.
4. Children at this age should have experience infinding things that go together ... which animals are wild and which are farm animals; which articles are fruit and which are vegetables; toys for girls and toys for boys. All these are examples of relationships that develop a good working vocabulary.

C. To develop good oral language habits

Activities:
1. Use a large card or notebook on your desk to record the speech defects of each child.
2. Select pictures and objects which will make it possible to test all consonant and vowel sounds. Demonstrate how to use the tongue, teeth, lips and jaw in making each sound correctly.

D. To interpret ideas in understandable fashion

Activities:

1. One should move slowly in helping children this age to learn to plan, as it is their first experience in a group situation.
2. Planning is relatedto work activities. First, talking about available materials and making a choice is stressed. Later children must have something in mind before they begin to work.
3. Visual aids and concrete objects help to make discussion and planning more meaningful.
4. Children who make something original or do something in a different way should be given the opportunity to explain the procedure.

E. To express his ideas spontaneously and with enthusiasm

Activities:

1. Rich and varied experiences will aid in motivating expression. These may include:

    (a) Taking trips to interesting places
    (b) Visiting special rooms in the school
    (c) Planning interesting events
    (d) Using good audio and visual materials
    (e) Inviting interesting persons to the classroom
    (f) Bringing living things to school
    (g) There can be a special Share and Tell table on which children put articles. Later they can show and tell about the article or living thing.

F. To express himself in sequence

Activities:

1. In relating the happenings on a trip, the children can be led to tell what happened first, next, and last.

G. To take turns in talking

Activities:

1. Courteous behavior is essential to group living. Patience should rule the procedure. A word of approval to one who remembers to wait his turn, a reminder to one that his turn will come if he listens to the one speaking, or a word to a group that someone has something interesting totell when they are ready to listen ... all these help to develop patience for taking turns in talking.

H. To enjoy story time

Activities:

1. Story time is a favorite time. Stories whould be varied, but allowance should be made for repetition of favorites. Young children enjoy listening to poetry. They like the singing quality and the story element.

I. To take part in dramatizations

Activities:

1. Children like to play the story. Having fun with the story is children's objective. Developing language power and good voice quality is the teacher's objective.
2. Puppets made by the children are an aid in dramatization.

IV. Activities to Foster Oral English

A. Expressing ideas through telling of experiences
B. Engaging in dramatic play and in informal dramatizations
C. Listening to other children's oral contributions
D. Interpreting pictures, single and in serial order

Group Experiences

1. Sharing of experiences
2. Talking about pets
3. Playing house, engaging in dramatic play
4. Going on field trips, excursions
5. Exploring school grounds in directed tour or walk
6. Sharing materials, personal belongings

Visual and Auditory Experiences

1. Learning colors and their names
2. Visually discriminating between likenesses and differences in picures and words.
3. Practicing to eliminate "baby talk"
4. Counting objects

Moter Experiences

1. Playing with toys, building blocks, peg boards, etc.
2. Cutting out pictures

Mental-Emotional Experiences

1. Learning to follow instructions and directions
2. Learning to work with a proper degree of independence

Let the child:

1. Feed the pets
2. Water the plants
3. Help others
4. Clean paint brushes
5. Listen quietly to others

Experiences build meaningful concepts. Oral vocabulary follows and is presented only after concepts have been established.

Tempt the child to practice imitating what he hears. Here the instruction is developmental instead of corrective.

General Recommendations:

1. Exercise a genuine interest in, and sympathy for the Indian child.
    a. This tends to establish for him a feeling of security
    b. Do not expect a new child to try to speak English until he is at home in his school environment

2. Developmental rather than corrective teaching should be stressed.
    a. Praise all efforts to speak English.
    b. Criticism may make the child a recluse or force him to depend only on his native language.

3. The Indian child learns English the same way any child learns to speak
    a. By imitation of key words and phrases
    b. Then by saying fragmental and perhaps imperfect sentences
    c. Then gradually producing longer and more accurate expression
    d. Teachers of Indian children will have to accept this pattern of language development with patience.
    e. Encourage good speech every time there is an opportunity for oral expression.
    f. At the beginning of the school year, when the children are strange to the teacher, it is advisable for the teacher to refrain from immediate correction of speech errors.
    g. It is more improtant to make the child feel that the expression of his own thought is a welcome contribution to the group than it is to make him feel that every sentence must be absolutely correct before he dares to express it.

4. When you want a child to learn a phrase or sentence, give him a pattern to imitate.
    a. Do not ask questions until he knows the pattern well.
    b. An example: Say to the child, "Edward, tell me: I have a book."

5. The best classroom precedure fof Indian children is for the children to do the practicing, not the teacher.
    a. Try to use directions and questions which call for a full response from the children.
    b. Example: "Tell me about the animals in the picture. What do you think they are doing?"

6. Vocabulary should be limited and presented slowly.
    a. Teach a very few words at a time.
    b. Frequently review words already presented

7. Rhythm and exercises that focus attention on different pronounciations may be used also.

8. Suggested procedure to meet needs of individual classrooms:
    a. Use children's drawings and paintings, pictures of things with which they are familiar, such as their families, school bus, where they live, or something they want to talk about. At first, the teacher might tell a short story about the picture to give the child a pattern. Later on, let the child tell about his own picture.

Example: This is a school bus.
I ride on the bus.
This is my house.
I live by the road.

b. Use real objects from the school environment.
Example: Toys are always of high interest to children. Sometimes an object may be held. The child who names it may have the toy for play.

c. Use questions and answers:
Teacher to pupil
Pupil to pupil
Pupil to teacher

d. Dramatizations
A child may stand behind the group and perform one of 3 simple common actions, letting the class guess what he is doing.
Example: He is brushing his teeth.
He is combing his hair.
He is washing his hands.

Play Going Home on the Bus and practice such phrases as
I ride on the bus.
I get off the bus here.
I look both ways.

Set the toy or doll table. Talk about the objects as they are set on the table.

e. Use vocabulary cards
Teachers will need to make sets of cards containing pictures of the objects or actions that the children are to learn to name. Get a number of cards. Ask questions about pictures, permitting each child to choose the cards he describes.

Example: What is the girl doing?
She is running.
How do you come to school?
I ride the bus.
What do you like to eat?
I like meat.

V. Activities to Stimulate Progress in the Acquisition of a Meaningful Oral English Vocabulary

The vocabulary becomes an outgrowth of activities that are carried on in the school room. Language learning should be purposely kept at an absolute minimum so that sufficient repetition can be given to fix the basic vocabulary.

The minimun beginning English vocabulary as suggested by the Minimum Essential Goals for Indian Schools (BIA), numbers 315 words. Some authorities believe non-English speaking children six years old should attain 350 words during their first school year; however, teachers may add words they find essential for conversation in their own school rooms.

Children should be trained to hear the difference in the pronounciation of the singular and plural forms. With the exception of "foot" and "knife," all words listed for this level form the plurals by adding the "s" sound.

Verb forms cause the greatest difficulty in learning English. Verb forms are limited so that the child can master what he is exposed to, before new forms are presented, thus avoiding incorrect use of verb forms. That way no time will have to be devoted later to unlearning incorrect forms. Learning is developmental, rather than corrective.

From the beginning the child should learn the correct pronounciation of words he uses. He acquires this by imitating the English speech of others. The teacher should go slowly enough from the beginning to fix correct pronounciation of vocabulary. This is best done by training the ear to hear English correctly.

The following experiences are provided that will tempt the child to practice imitating what he hears.

1. Prepare charts entitled: Things I can Do (wash my hands, brush my hair, tie my shoes, comb my hair. Illustrate with pictures)

   Things We DO (play with blocks, play with dolls, etc.)

Have the child look at the chart and identify the goal from the picture. If captions are written under each picture, the same chart used now for oral English can be used later as a reading chart. Children are not taught to read until they have acquired sufficient experience and English vocabulary, however.

It is helpful to let the child make his own illustrations of achievements he has made. The child should demonstrate things his illustration represents. Experiences build meaningful concepts. Oral vocabulary is presented only as the concept is established.

2. Encourage play activities in which children talk freely to each other, such as playing school, playing store, using the telephone, etc.

3. Use nursery rhymes and say the rhymes over and over, having the group repeat. Let children stand before the mirror and see how their lips, tongue and teeth should be placed to make sounds correctly. They should listen, watch, and practice.

4. Games and picture cards for matching objects are helpful. Provide activities where the child handles objects of different textures and qualities. Call attention to qualities of objects handled, such as hard, soft, round, white, big, long.

5. Encourage observation of live things in the room, such as plants, pets, insects, etc. The child may make short statements, such as, "The flower is red."

6. For dramatic play, provide materials such as stones, earth, clay, cardboard boxes, cans, etc. for construction. Ask questions as to what each child made. Creative work can be done by supplying the child with materials for creative work, such as tempera, crayons, paste, colored papers, etc.

7. Moving in response to drum beats is a part of Indian ceremonial and social music. Begin to allow the child to tap or keep step with music. Play singing games, use record players. Use such words as "run," "walk," "skip," "hop," "march," and so on. In teaching songs be sure to use very short songs so that the child can say the words correctly. First, have the group repeat words in unison. Encourage individuals to say the words. Sing number songs often.

8. Encourage the making of scrap books, allowing the child to cut pictures from magazines. Talk about what he sees in the pictures. Make health charts of foods the body needs. Children may cut these pictures from magazines. The noon meal affords daily opportunity for repetition and use of all the vocabulary connected with foods.

9. Keep samples of the children's work to allow them to evaluate the work of the group. Ask them "Which do you like bast?" The child will usually point to the better work and later, when he has acquired sufficient voaabulary, he will say, "This is good." Use the good work on bulletin boards with labels such as This Is Good, or This Is Funny. Let each child evaluate his work and put it under the fitting label.

VI. Summarization

In summarizing our discussion we might well conclude with some final generalizations:

Know the Apache Culture

A knowledge of the Apache child's culture is absolutely essential to understanding the special problems he will encounter in learning oral English. A knowledge of the Apache language structure is invaluable.

Motivation and Functional Opportunities

Most important of all the factors is the desire to learn. The desire to learn is, in turn, dependent upon needs. Apache children will learn a second language when they see the need to learn it. They will tend to resist learning a secong language when they are unaware of such a need.

The best time to teach a word or expression is when a need arises for its use. Many children will not have enough English to make their routine needs known. They will need English words for water, for classroom needs, to ask to go to the restroom, for play, and for everyday living in the school community. We should, therefore, provide functional opportunities for learning English.

To quote from thd *Handbook for Indian Education*: "Any discussion of oral English must begin and end with an examination of the experiential background of Indian children." Such an examination will reveal to us what experiences should be provided to give the Indian child the opportunities he needs for learning oral English.

Providing for Individual Differences

We need to remind ourselves that individual differences in maturation, intelligence, and experience background will vary from child to child. We cannot expect uniformity of performance from each child in learning oral English at each stage of the instruction. Children will achieve unevenly bacause of all these factors.

Controlling the Vocabulary

We should control the vocabulary so that the children are introduced to only as many new words and expressions as they are able to learn in any given period. Teachers who have worked many years with first grade beginners suggest that ten to twelve words be introduced each week in the direct language periods. Re-emphasis should be provided for these words indirectly during all the activities of the day's program.

Listening

We should never forget the importance of teaching good listening as an important part of learning oral English.

Providing a Good Example

We should remember that our speech is the model for the Indian Child's imitation. We should not forget to give him the best pattern of which we are capable, with good pronounciation, proper forms, and with all the extraneous words pruned out of our speech while we are in the process of teaching him.

Enlivening the Classroom Activities

We need to make the classroom a lively, happy place where the children will come expectantly every day. We can provide many surprise activities as interest hooks upon which to base our teaching. We can provide *tasting parties* when we teach about the fruits or vegetables. In the flush of excitement at getting a taste of the fruit or other food which is being studied, he is likely to forget his shyness and venture to express himself in oral English. Surprise envelopes or grab boxes filled with surprise objects will usually overcome his tendency to shyness with his innate curiosity, and free him to express himself in oral English.

The teacher's eagerness to learn some Apache words will also help to bridge the gap between herself and the child. He is usually so delighted by her attempts that he will try to meet her with English.

The Importance of English

There can be no doubt of the importance of what we are doing when we teach Apache children to speak English. The English language is the most important means by which the Indian child may learn and adjust to his new environment in the modern world. He needs English for his vocational, social, and citizenship needs. As stated by the Commissioner of the Bureau of Indian Affairs at a meeting at Arizona State University in 1961, "Language capability is the best vocational preparation we can give this generation of Indian students."

And there is no way to estimate how valuable are such simple courtesy forms as "Please," "Thank you," and "Excuse me" in smoothing the Indian child's way among non-Indians.

Finally, NEVER UNDERESTIMATE THE POWER OF LOVE

We must let the children know by our every attitude and expression that we love and respect them as individuals and as a group. We should let our loving concern and desire to help them shine through all our behavior toward them. We can thus help them understand that we and they are working in a partnership arrangement ... that we are helpers and that they can enjoy the satisfaction of learning through their cooperation in the activities we have planned.

If we are convinced of the rightness of our work, if we genuinely love and respect the children, if we are deeply motiviated to help them... then those feelings will communicate themselves to the children and encircle them with the strength of security which is one of the greatest factors in promoting learning.

Jeanne Turney
Educ. 490G

Indian Health Study

Purpose of the Study:

1. Determine or obtain an estimate of how many Indians take the initiative to consult private doctors for care and treatment when they or members of their families are ill. (Are the values of our dominant culture superior? e.g. why not continue to seek the help of medicine men or go to the Public Health doctors on the reservation?)

2. Is there any most frequent cause or complaint of illness which will bring Indians to private doctors for treatment?

3. To find out if local doctors have any suggestions which they feel will improve the health of Indians.

4. To provide local doctors with a copy of this study with the hope that they may find it useful in future contacts with their Indian patients.

Questions:

1. Is communication a problem in doctor-patient relationships?

2. Does the "present orientated" way of living of the Apaches cause them to wait for medical care or treatment until the trouble is quite serious?

3. Has reading and research regarding health problems (while compiling this study) uncovered any related supplementary material which can be mentioned in this study and correlated with it to help the Indians understand their health problems and to assist the doctors in treating them?

Method:

1. Six local doctors in Gila County were sent short letters (see enclosed copy) of explanation as to the purpose of this health study and asked to check a questionaire which was attached to the letter.

2. The questionaire was set up in a way the writer felt could be checked in as little as five minutes' time by a busy physician.

3. No place was provided for the doctors to identify themselves: The purpose being that the number of patients treated might be considered a partial index of the doctor's practice, related to fees etc. It was also felt the doctor might express himself more freely in the blank spaces where his opinions were asked. No attempt was made to code reply sheets.

4. Residence of Indians (e.g. on or off reservation) was not considered since this would necessarily require considerable book work or checking in patients' files or case folders by busy office personnel.

Method (continued)

5. Since only 5 doctors cooperated in the study, a statistical approach was not deemed warranted; general trends or existing patterns with regard to findings were considered to be more important.

6. Doctors checked on their questionaire sheet an estimate of how many patients they treated per year. This number was totalled from all the doctors and the % of that total number each doctor treated was indicated on that doctor's questionaire form.

Results

(See composite sheet--over, next page)

Discussion:

N.B. This follows "Purpose" outline e.g. #1 in discussion is intended to match #1 in the listing under purpose.

1. 640 Indians (estimate) sought care and treatment from private doctors. It was brought out by one of the members of the 490g class that the Indians have come to regard some of their medicine men as "quacks" since they no longer journey to the mountains to get herbs and berries to make their magic elixirs--instead going to the local groceries to buy and substitute food colorings, corn meal etc. No determination was made regarding residence of Indians, so it could be that a large percentage of those seeking help of private local doctors might be "off reservation" Indians.

2. Local M.D.'s seem to think diarrhea, respiratory infections and colds are most frequent illnesses. Arizona Public Health News (May-June, 1961) lists 71 out of each 1,000 Indian infants born on reservations as dying before age 1 due to diarrhea and pneumonia. Trachoma (virus caused) is also listed in this publication as a health problem with personal and home hygiene stressed to effect its control along with recent modern drugs. A Chicago study by Dr. Sievers & Marquis points out of 32% of the Southwestern Indians, 15% have gallstones, compared with 9% of the general population. (This is attributed to obesity, early & frequent childbearing and greater intestinal infections). Annie D. Wauneka (Chairman of the Navajo Tribal Council's Committee on Health reports tuberculosis has decreased from 1st to 7th place as a leading cause of death among the Navajo people.

3. See Item #14 on composite answer sheet. These generally are: education, sanitation, consulting USPH Service and help of local MD groups.

4. This will be done if there are 6 extra copies when mimeographed by Mr. Sizemore's helpers etc.

Answers to Questions
(Follows outline #'s under "Questions")

1. According to the results of the study 96% of the Indians seemed to have no trouble communicating their medical problem to the doctor, although 34% of the doctors admitted having difficulty relating diagnosis and treatment suggestions to their Indian patients.

2. It might very well be that the Indian by his lack of concern with both the past and future, considers his illness only in terms of how he feels today, e.g. does not contemplate he might feel much worse tomorrow and thereby seek medical help to arrest or cure his ailment before it gets worse. 100% or all of the doctors said that they felt the Indians waited to come for treatment until the trouble was quite serious.

3. Yes indeed! The reprint "Helping A People to Understand" by Annie D. Wauneka of the Navajo Tribal Council is a rich source of ideas on Indian beliefs and customs regarding illness, contains a most enlightening outline of protocol preferred by Indians when they are under doctor's care in hospital e.g. a doctor does not talk about T.B. or health care! First they talk about each other's relations, next about everyday chores, how the family is getting along, income, welfare, sanitation, and finally tuberculosis. She has a very good section on adjusting to hospitals, how the Navajo does not like to have their persons touched--someone looking at their bodies without consent etc., values of new foods to the Indian, drugs, and treatment. She discusses the important issue of getting happy letters from home and relates how films on T.B. with narrative in Navajo language have been a real step toward planned programs slanted to the preventive medicine approach in the community at home. This reprint from American Journal of Nursing Vol. 62, July 1962, U.S. Dept. of Health, Education, and Welfare (USPH Service) can be obtained by any physician and might be most helpful in future health work with Indians.

October 25, 1962
Route 1, Gila Pueblo
Globe, Arizona

Dear Dr.

Would you please check the attached questionaire (returning it to me as soon as possible in the enclosed envelope) in order that we may see if there is any trend or pattern existing with regards to Indian Health as local doctors see it?

Several of the students enrolled in Dr. Roessel's Indian Education course are undertaking a health study: A public health nurse is using hospital files at San Carlos to gather her statistics, a San Carlos social worker is making a detailed report on the effect of running water and sanitation, a 3rd grade teacher is relating how he is teaching a unit on health in his classroom etc. It is my hope to be able to supplement their findings with a small survey regarding the few Indians who may seek medical attention off the reservation by coming to private doctors for care and treatment.

Your help with this study is indeed appreciated and should be very useful to our group in presenting its panel.

Sincerely yours,

(Mrs. Don Turney)

COMPOSITE SHEET OF 5 DOCTORS' ANSWERS:

Indian Health Questionaire

1. Do Indians seem to report promptly when ill for medical diagnosis and treatment? Yes 4% No 96%

2. If not, do you feel that they wait until the trouble is quite serious? 100% (34% usually)

3. Does the Indian seem to find it difficult to relate or communicate his medical problem to you? Yes 4% No 96%

4. Do you in turn, as doctor, have difficulty relating the diagnosis and treatment suggestions to your Indian patients? Yes 34% No 66%
Any successful method you have found for this? E.g. describing it differently etc. 8% take more time; 31% interpreter

5. Do you feel the Indians follow through on prescriptions and carry out "doctor's orders"? Yes 35% No 65% Uncertain ____ -

6. Does the Indian pay promptly for medical services? Yes ____ No ____

7. Do Indians have medical-surgical or hospitalization insurance memberships?
Yes ____ No ____ Occasionally no, rarely, occasionally

8. How does the Indian accept a diagnosis that he needs hospitalization?
Tries to avoid it 4%. Accepts it 96%. Is fearful ____. Is reluctant ____.

9. Does the Indian manifest any greater fear of surgery than the non-Indian?
Yes ____ No 96% Occasionally 4%

10. As a result of your observations would you say that the Indian has any greater incidence of the "common" cold than the non-Indian? Yes 4% No 96%

11. Is there any most frequent cause or complaint of illness which will bring Indians in to your office for treatment? V.D. 15%, Resp. & colds 19.5%
Diarrhea 61.5%, Injury 4%

12. With your maternity cases do you find that the prospective Indian mother pays attention to pre and post-natal care? Yes 4% No 30% Seldom 62 Varies 4%

13. Would you say that the Indian mother has any easier delivery of her babies than the non-Indian mother? Yes 35% a)Stocial attitude, b) short labors
No 65% a) easier to manage; accept discomfort; b) contracted pelvis due to rickets.

14. Do you have any suggestions to promote better health among the Indians?
    1. Education--eliminate reservations--USPH Service.
    2. Encouragement along the line of personal cleanliness & sanitation.
    3. Cooperation between the San Carlos M.D. and the Globe and Miama group.
    4. Left blank.
    5. Teaching of personal & community sanitation; better eating habits esp. children, and occasional physical exams.

15. Average number of Indians treated per year: Please circle number.

Under 10	51 to 100	
10 to 25	200	*Approx. 640 patients by all 5 doctors.
26 to 50	More than 200	

HELPING A PEOPLE TO UNDERSTAND

A Navajo leader taught herself and then others
how to fight tuberculosis.

Annie D. Wauneka

In 1951, my first year on the Navajo Tribal Council, one of the doctors reported on the difficulties of helping Navajo patients with tuberculosis. At that time, although Navajo patients were flown to sanatoriums, some of which were located out of the state, once there, they often refused treatment. Some even walked out in their pajamas and went home by whatever transportation was available. Sometimes, when visiting, parents took their children home with them. This caused quite a disturbance among the health workers and, of course, members of the Tribal Council were concerned that their own sick people were refusing services.

I was appointed by the council to look into this problem and see if I could find a way to convince Navajo patients to remain in the sanatoriums for treatment. It was thought that a woman and mother could better understand their problems.

The doctors had told patients that tuberculosis was caused by a germ that could be transferred from one individual to another through contact. But this idea was not understood by many Navajo, especially those who were uneducated. Even today, out of 100 Navajo people, 85 are illiterate.

It was difficult for me to realize that I would be working among my people on the prevention and treatment of tuberculosis, because I was just as unknowing about the disease as any Navajo on the reservation. I admit that I was definitely afraid to tackle the problem. I told my husband of the appointment and explained what I was supposed to do. He immediately objected saying that I would contract the disease and the rest of the family would get it. We were all afraid of tuberculosis.

I thought about the problem for a long time. I did not know anything about tuberculosis, how to talk about it, whether it really was caused by a germ, or whether the doctors had made up the whole story about "bugs." To explain to other Navajo about tuberculosis, to know what I was talking about, to convince sick Navajo to return to the sanatoriums, I had to find out all about it -- what it could do to a human being, where it came from.

I spent a lot of time talking to doctors about it and, over a period of several months, visited the laboratory. I wanted to see with my own eyes what kind of bugs the doctors were talking about. I had to know that there actually were germs.

When I understood enough about tuberculosis, when I learned that tuberculosis could affect not only the lungs but many parts of the body, when I knew I could answer questions, then I was prepared to tell my people that only "white man's medicine" could cure tuberculosis.

But first I spoke to the medicine men on the reservation about what I had learned. In turn, the medicine men explained to me the old Navajo beliefs about what causes illness. It was hard for me, but I had to learn both the old and the new to be able to interpret to the Navajo.

Beliefs and Customs

Today, when a Navajo becomes ill, he must choose between the white man's doctor and his own medicine man. He has to decide which one will cure him. In the past, the Navajo people did not believe in the spread of disease, and this is still true today with the majority of them.

There is no word for "germ" in our language. This makes it hard for the Navajo people to understand sickness, particularly tuberculosis.

I asked the medicine men what they thought caused the lungs to be destroyed; what caused the coughing and the spitting up of blood. According to the stories learned from their ancestors, tuberculosis is caused by lightning. If lightning struck a tree and a person used that tree for firewood or anything, it would make him sick, cause blisters to develop in his throat and abscesses in his lungs. There are other beliefs besides this.

It is difficult for the Navajo people to believe that tuberculosis is not caused by lightning but by a germ that multiplies.

To talk about tuberculosis or health care to a Navajo, one must approach him with courtesy and respect. When we enter a hogan or visit with patients in the sanatoriums, we first talk about each other's relations. This is particularly necessary with the elderly Navajo people. By beginning in this way, we show that we are friendly and interested in the person and have respect for him and that we are, in a fashion, related. Next, we talk about everyday chores, how the family is getting along, whom they visit, how they are making out with the livestock or other sources of income. We ask if they are getting any kind of help. This leads to talk about welfare, sanitation, and, finally, about tuberculosis.

We explain to the whole family how tuberculosis is spread and how the bugs can actually be seen through a microscope. We describe how the sick person starts to lose weight, how he coughs, then starts spitting up blood. We tell about x-rays, that taking them is just like taking a picture of anyone. They usually listen eagerly.

It takes them a long time to answer, because they are thinking about what we have said. They tell us about their family problems and ask who will take care of their loved ones at home, who will look after the sheep and horses if they go to the sanatorium. We discuss these problems and tell them that their families will be taken care of when they go to the sanatorium.

In most cases, it is not necessary to look for help outside the family group, because Navajo families are closely united, and not only in blood lines. They live close by one another. Married daughters, aunts and uncles, and in-laws usually are available to help.

This encouragement we give makes patients less reluctant to go back to the hospital for treatment and cure. It is very hard for the Navajo, especially the older ones who have tuberculosis, to go far from home, because they have never been off the reservation or far from their loved ones.

Adjusting to Hospitals

A hospital is totally strange to them -- strange people, strange food, strange ways of treating the sick. Bathing facilities, running water, electric lights, and thermometers are all strange.

Among other things, the Navajo do not like to have their persons touched. They do not like someone looking at their bodies without their consent. The Navajo do not like to expose their bodies. Bed rest is also strange to them, particularly if they are at home. They know that they must make a living, take care of the children, take care of the sheep. They do not understand what good it will do to stay in bed and take certain foods and medicine.

All this must be explained. Such foods as vegetables, fish, chicken, or pork are not part of the regular Navajo diet; so this is something else they must learn. The value of these foods must be explained, as well as the value of the drugs and treatment the doctor recommends.

The Navajo does not understand why the doctor in the sanatorium does not come to see him every day the way he does in a general hospital. The patients like to see their x-rays to see if they are "making their way to a cure."

It is the responsibility of the health committee to help the Navajo people understand about diseases, how they are spread, and how they can be prevented. The only way this can be done is through people who are interested and dedicated.

The members of the health committee talk to the doctors in the sanatoriums, so they can explain the progress to the patients. The patient who must stay longer must be encouraged in a way he understands. We explain to him that it will take a lot of effort on his part, as well as on the part of the doctors, to accomplish the cure.

Part of our job is to remind families that patients like to get letters from home, to know about how the children are getting along, and who is looking after the sheep. We tell them that patients like happy letters.

The ones who receive all kinds of complaints from their families want to go home to take care of the problems. When families write such letters, we explain why happy letters are needed.

When patients must be persuaded to return to the sanatorium, we point out what improvement has already been made. The patients admit they feel better in the hospital. They say, too, that they would like to return and will return after the problems at home have been cared for. The health committee emphasizes the danger to the family and how, in the long run, it will be better to be cured of tuberculosis.

It is important to listen to and understand the patient's problems, how he feels about being so far away from home, and just what it means to him to be in the sanitorium.

Another thing that must be clearly explained to the Navajo is that tuberculosis is not a disease peculiar to the Navajo but that it is a world problem, a community disease, and that all health services such as the U.S. Public Health Service are working very hard to stamp out this dreadful disease. We explain that tuberculosis is a disease of long standing and that it is the duty of the Navajo people to help cure themselves.

In the past, the Navajo were not told about tuberculosis in just this way. They were never warned or taught about this disease or that it could be prevented. The only things Navajo patients learned were that, if they were sick, they went to the hospital, got treated, and came home.

I have made films on tuberculosis with the narrative in the Navajo language, which we have shown in many communities. These help to teach the Navajo about tuberculosis, what can be done about this dreadful disease that is killing off our people. The Navajo are interested and active in planned programs throughout the reservation. Through the health committee, they are learning more of what we need to do to raise our children in better health and to safeguard them from disease.

The Blessing Way

When a Navajo patient returns from the sanatorium, a ceremony called "The Blessing Way" is performed. It is a beautiful ceremony performed for those who have been away for months or years, perhaps in the hospital or even in the armed forces. The Blessing Way gives them moral support; it is a happy reunion with a happy spirit. The Navajo knows he is home, that he is welcome, and that he and his family are on a happy journey and wished every prosperity and good health.

I am glad to report that tuberculosis has decreased from first to seventh place as a leading cause of death among the Navajo people. We still have patients who should go to the sanatoriums, who still need to have it explained that tuberculosis is actually caused by a bug discovered by the white man, and that the white man has also discovered the medicine to cure it.

The Navajo patients learn many lessons in the sanatorium and, when they return home, improve their homes because they know that in the hogan with a dirt floor with its uncleanliness, tuberculosis can be developed again. They also bring the message of better health teaching to their families and communities. Now attitudes are changing.

Health of the San Carlos Apache Indian

In 1955 the Division of Indian Health of the United States Public Health Service was given the responsibility for the health programs on the Indian Reservations. Prior to that it was the responsibility of the Bureau of Indian Affairs. The underlying philosophy of the Division of Indian Health was that the Indians themselves had a major role in the improvement of their own health status.

In the past five years great progress has been made. In more recent years a concerted effort between the Phoenix Area Office and the State Department of Health of Arizona has explored new ways of facing old problems in tuberculosis, venereal diseases, infant mortality and other diseases.

The United States Congress has charged the Division of Indian Health, United States Public Health Service, with four major objectives:

1. Raise the health status of reservation Indians to a level which compares favorably with that of the general population.

2. Encourage participation by Indians in the Indian Health Program.

3. Stimulate Indians and their tribal governments to assume, as they are able, more personal and community responsibility for their sanitation services, and other facilities.

4. Encourage state and local governments to assist their Indian citizens to meet health needs through the same community resources and health programs that are available to their non-Indian citizens.

The State Department of Health does assist on a limited basis. On the most part, however, the Indian derives greatest benefit from local health programs when he joins society as a working part of Arizona community life.

Although many Indians still cling to their early culture, the trend is to learn and benefit from the "White Man's" progress. The Division of Indian Health operates 11 hospitals in Arizona to meet the needs of all Indians. Combined, they provide 590 beds. From a joint study by the Arizona State Department of Health's Bureau of Vital Statistics and the Phoenix area office of the Division of Health, it was learned that in 1958 of every 1,000 children born to Indian families on reservations, 71 died before they were a year old. Specific causes were diarrhea and pneumonia. This rate has dropped some since then, although it is still high in comparison to the national average. High priority goes to equipping and staffing reservation hospitals to treat the many infants who have diarrhea and pneumonia.

A new hospital is nearing completion on the San Carlos Apache Indian Reservation. New housing for personnel working at the hospital is also being constructed.

The reservation Indian is hampered by lack of resources and economic opportunity. His home is set apart from the mass American population which has benefited health-wise by economic progress. Today, a high infant death rate among Indians has held to 40 the average age at time of death. In the general population, average age at time of death is 62. The Indian today is plagued with infectious diseases which long have been under control in other segments of the population. Their death from such preventable diseases as tuberculosis, influenza, and pneumonia are three to six times higher than in the population as a whole. The American Indian, so long as he holds to a different way of life, lives in geographical isolation without economic resources and opportunity, and must be helped by the United States Government to conquer health problems long solved in other areas of American life. Held back by a social and economic environment inherent to a slow-moving culture, the American Indian is just now thinking in terms of piped in water to every house.

In 1959 Congress passed Public Law 86-121, the Indian Sanitation Facilities and Service Act. Through this act, the United States Public Health Service, Division of Indian Health, can financially help Indian groups who want to help themselves in obtaining improved sanitation facilities.

One of the first of these projects was started in the fall of 1960 on the San Carlos Indian Reservation in the community of Lower Peridot. There the Indians have labored in many ways to provide an adequate water supply and sewage disposal facilities for about 300 people residing in some 50 homes. Since this project was started, many new homes have been built, replacing the old wicki-up and one room house. The new houses have two and three rooms, modern sinks with running water, and electricity. The Public Health Service will provide a well, a pump, pump house, 40,000 gallon steel storage reservoir, and some 20,000 feet of distribution pipe. Sewage disposal facilities vary, depending on the occupant, whether he wants or can accept the individual expense of equipping a complete bathroom. They have worked hard under the supervision of Public Health Service sanitary engineers, and they are planning for the future. A management committee, made up of five Apache members, has been empowered by the community to screen applicants for Apache Tribal Council loans to equip bathrooms. The committee also sets water rates, collects the fees and maintains the project. Another such project is scheduled for the Bylas area in the near future.

Many people in the Bylas community, about 30 miles from San Carlos, on this same reservation, have to carry their water great distances. Some are fortunate enough to have pickup trucks to haul it in. Others who haven't any transportation may have to pay a neighbor a fee to haul water for them. I doubt very much that my own family of five would take daily baths if water had to be hauled from some other place for this.

Outpatient clinics are held daily at the San Carlos hospital and the Bylas Field Station. Various field services include maternal clinics, well-baby services, chest x-ray clinics, diabetic clinics, and health services to the school child. All clinics, including the health field station at Bylas, are serviced by doctors from the San Carlos Hospital. Field personnel consists of a doctor, two public health nurses, one licensed practical nurse, clinic nurse, dentist, dental assistant, community worker, sanitarian aide and a chauffer-janitor. The sanitarian aide, chauffeur and parctical nurse are Indian.

Hospital personnel consists of the following:

4 full time doctors
1 - Director of Nurses
1 - Assistant Director of Nurses
8 - Registered Nurses (One of these being Apache Indian)
7 - Practical Nurses (six are Indians from Apache and other tribes)
5 - Nurses Aides (all Indian personnel who have received on-the-job training)
4 - Clerks (two of these are Apache Indians)
1 - Housekeeper (Indian)
3 - Chauffeur-janitors (Indians)
1 - Yard man (Indian)
3 - Kitchen workers (Indians)

Public Health Nurse

The public health nurse is the liaison between the hospital, home, school, and other agencies caring for the health and welfare of the Indian. Because of her education and background, she is acquainted with the human relations aspect of dealing with individuals and families. Her visits to the Indian homes strengthen what the patient has learned, regarding his particular disease or ailment, in the hospital. She carries on a continuous health education program in the various clinics, hospital and in the homes, and in the reservation schools. She carries on a constant program in prevention of illness and disease. In her field program she includes the large population of the school age child. This year every school age child will be immunized against various preventable diseases as diphtheria, whooping cough, tetanus and poliomyelitis and smallpox. Because of the recent incidence of typhoid fever, every child will receive immunizations against this disease.

Due to the high percentage of trachoma among the Indian population, a yearly program of trachoma examination, treatment and prevention is carried on.

Another major duty of the public health nurse is interviewing contacts of families for communicable disease. Casefinding in tuberculosis is a very important aspect of her work. At a recent meeting on tuberculosis cases referred from San Carlos Reservation, to a tuberculosis sanitorium, it was pointed out that the increase of T.B. in this particular area may be due to more and better case finding, also more cooperation on the part of the Indian to keep chest x-ray appointments. A tuberculosis skin-testing program of the school age child has been under way and each child that converts from a negative to a positive reactor will be given a chest x-ray.

In spite of what Dr. Bornadoni said in his lecture to us, I can't help but believe that the Indian now avails himself of the various clinic services because he wants to, and not because he doesn't have a qualified medicine man available. They are learning more every day about early treatment and prevention and it shows in the lovely healthy babies we see coming to our well-baby clinics. Having been here only a short 7 months, I am not exactly qualified to discuss the advances made, except to say that the many statistics prove that much progress has been made in the past 5 years.

I hope I will always be the starry-eyed worker that Mrs. Sizemore has mentioned. Otherwise at times it would be very depressing and discouraging to see such slow progress. I feel that you have to live among them as we do in order to appreciate them. One of the biggest amazements to me was the fact that they could all speak English. I was very surprised also at their quick wit and sense of humor. Many times I'm sure the joke was on me, but the way they laugh seemed to indicate they included you in their laughter and I didn't mind it at all. One nurse that had been in the Indian Service left for a while and rejoined us after being outside a while. She said she never realized just how much the non-Indian complains daily -- she couldn't stand that after being among the Indians. That is one good lesson they can teach us, as they accept uncomplainingly what their lot in life is. Perhaps this is bad in some ways. But when you think that some may never see a different kind of life in their time, this might be good.

San Carlos Apache Indian Women's Hospital Auxiliary

This women's hospital auxiliary was started a few years ago by a health educator assigned to this reservation. It started as a dieting group and now has branched out considerably. This same health educator, being gone from here about two years, came back for a visit and was so pleased with the continuing work of this same group of Apache women.

The group has officers and meets one or more times a month to discuss projects and future plans. From their treasury, they contribute to the projects they engage in. At present they are sewing bathrobes for patients at the U.S.P.H.S. Hospital here. They have held dinners for visiting dignitaries of Public Health Service. Once in a while they hold bake sales in order to raise money.

One of the big projects they assisted with was the summer girls workcamp group. Because of the combined efforts of the Tribal Agency, B.I.A., Public Health Service and others, this was a very successful project this past summer.

A group of approximately 25 teen-age girls met daily for work and classes. During morning hours they engaged in remodeling, and sometimes even rebuilding, a house in this area. Four houses were remodeled in this project and the results were very gratifying. The girls met after lunch as a group and were taught various subjects. Sewing was taught by the hospital auxiliary. Good grooming was taught by the wife of the Superintendent of the B.I.A. Agency. Two public health nurses, assigned to this reservation, took turns in teaching first aid and mother and baby care classes. A live baby was used during the demonstration of the baby bath. Two girls were assigned to duties atthe hospital, under the direction and help of the Director of Nurses.

At the close of the girls work-camp project open house was held and the community was invited to attend. The girls were paid for their services and the money was specifically earmarked as for clothes for school.

The same type of project was carried on at Bylas, Arizona, under the sponsorship of the women of the Arts & Craft Shop there. The Bylas Craft Shop is serviced by the Apache women in that area. During the summer the shop was painted and a new out door privy made by this group of girls.

Good team work on the part of the government agencies, Tribal members and individuals, have made it possible to progress this far.

I have enclosed some drawings and printing that I thought would be of interest to others. These were very impromptu pieces of work which I felt showed to great advantage just how these children are progressing and the work being accomplished in schools.

I was holding an immunization clinic in the first and second grade room of one of the schools here. As we were arranging our materials for the clinics, the teacher handed out some papers and asked the children to draw some 'health' pictures. The only thing she mentioned to them was perhaps they would like to 'draw the scene they saw' -- on one of them of the hospital, they even remembered the little house next to the hospital, which is the public health nurses office, where well child and other clinics are held. I thought this showed a remarkable memory.

We have been fortunate in adding a practical nurse to our field health program recently. I never cease to be amazed at what a memory she has. Besides her one year of practical nurse training, which she received after graduating from the Phoenix Indian School, she recently received three months training in field work in order to acauaint her with field nursing.

Carlos Salas

THE DIET, THE LIVING CONDITIONS, AND THEIR EFFECT ON THE APACHE SCHOOL CHILD

HEALTH:

First, we should all know that health is a state of physical, mental and emotional well-being, and not merely the absence of disease.

We all know that food is one of the basic human needs. Yes, our Apache children eat, but do they eat the proper food? Many of the Apache people have a bad diet. Some do not eat enough food or enough of the right foods. These diets come from ignorance, poor food habits that have been handed down from generation to generation or actual lack of food; thus, children who do not get enough food do not grow well. They stay small and scrawny and catch diseases easily.

That is why, when the teacher tries to teach a child from this home condition, the child is very slow in learning, the child always feels tired and sleepy.

The child will not pay attention in class, and his interest span will be very short.

Probably, the only interest the child will have (in the morning) will be recess and errands, a play period in the class room.

Usually this child is the one who cares less about school work, his only thought is about what he will eat for lunch, and until this desire is satisfied, then will he become interested in other things.

Sometimes the reason he comes to school is because he knows he will get something to eat, where, if he stays home, he will not. Another reason is because his parents make hime come or because someone will eventually go for him. If this is the reason, then he will feel rebellious toward his teachers and classmates. He will be rebellious toward the teacher because he knows that the teacher has marked him absent and has reported him. The teacher is responsible for him being in school. For example: in the school year of 1961-62, I had a boy who had missed school for five straight days. On the sixth day I went over to see why this boy had missed so much school. Sure enough, I found this boy at home with his mother and grandmother. After I had tried to convince the boy to go back to school with me, the mother tried. She did not succeed. The mother beat the boy up so much that I had to stop her. I told the mother to have the boy in school the following morning. If he did not show up, I would send some one with authorities to take him to school.

I tried to think back what I had done to this boy, and to this day, the boy ignores me and I'm sure he feels rebellious toward me.

Going back to their diet, sometimes the meal that they eat in the cafeteria is their only meal that they have all day. And if they do eat something at home, it is usually not a balanced diet. Probably home made bread or tortillas, and usually dry meat. (jerky)

As for their home conditions, these children come from homes that do not have proper lighting, ventilation, heating facilities and adequate space.

Lighting: Some children come from homes that do not even have electricity. Their only lighting comes from candles, kerosene lamps or oil lamps.

Ventilation: The windows in these homes are made where they cannot be opened. Usually only one door in these homes. The home is usually stuffy, no air circulation what-so-ever.

Heating: These homes do not have gas heaters, electric heaters or oil heaters. The only heating that they have is from a wood stove, and through their clothing and blankets.

Space: Some of these Apache homes do not have adequate space. The homes are over-crowded, thus the child does not have a quiet place to study or even a place to write on.

I would like to tell you about one particular home. This home is a one room house. There are fourteen persons living in this house, of which there are two high school girls and two elementary children. The crowding of all these people together into a small indoor space increases the danger of the spread of disease.

How can children study or do their homework under these conditions? That is why teachers never receive the homework the children are supposed to do. Even school books are lost, torn and soiled. Then the teacher is forced to discontinue home work and the taking of school books. Until such home conditions are improved, can the teacher resume homework and the sending of school books.

August 5, 1960

MEMORANDUM

To: Edward Morrow, Reservation Principal, San Carlos Apache Reservation

From: E. H. Spicer and E. A. Parmee, University of Arizona

Subject: Preliminary Outline of San Carlos School Problems and Some Proposals

The following is a first attempt to back off and get a perspective on the nature of San Carlos school problems. It is based on Ed Parmee's year of close contact with the school situation; and of course Ed has learned whatever he knows from you and your staff and the others in the school system. Our study will go on through the current school year, and so this is to be regarded as the first in a series of progress reports. Later ones will summarize what we have learned of particular problems, such as Attendance, Parent Participation, Types of Drop-outs, etc. What we summarize here in the way of particular facts you probably already know, but it may be that the point of view from which we look at the facts does not always coincide with yours. We hope that better understanding of the facts will emerge from an opportunity to discuss the points made here with you and everyone interested in San Carlos school problems. We hope for guidance in the continuation of the study as a result of reactions -- favorable or unfavorable -- to this memorandum.

We began by trying to define the problems in numerical terms. That is, we sought the records on attendance, enrollment in relation to school age population, enrollment by type of school, grade placement in relation to age, grade averages, drop-outs, proportion of high school graduates, etc. To define the problems, we thought it necessary to get as precise measures of these basic conditions as possible. We did not and do not think that these numerical measures in themselves tell us what factors are involved, but they are basic for getting at those factors. We think that some pretty clear conclusions come out of a study of these figures.

1. In the first place, it appears that the basic problem of getting the children into the schools is a thing of the past. For more than 15 years nearly 100% of San Carlos school children have been enrolled in government, mission, or public schools each year. As you well know, San Carlos is far ahead, and has been for a long time, of Navahos or Papagos im this respect.

Moreover, for the past two years there has been a great increase in the rate of attendance of San Carlos children. Prior to 1958-59, despite the high enrollment rate, attendance in government day schools had sunk to a low figure. But an upturn, due to a number of factors which will be summarized and analyzed in a future memorandum, set in in 1958-59 and has continued. The situation in 1959-60 can be summarized as follows. Only 15% to 20% of the San Carlos children had serious attendance problems. This proportion missed as much as one-fourth of the school days and therefore could not be expected to keep up their classwork successfully. On the other hand, as many as 30% had perfect attendance records. The remaining 50% attended in a manner adequate for reasonable performance in school.

These figures, then, indicate that the great majority of San Carlos children -- 80% -- have adjusted to being in school and are being reached by the school system to the extent of at least reasonably regular class attendance.

The figures also indicate, nevertheless, that there is a serious problem in connection with the 15%-20% whose attendance is persistently low -- so low as to be actually inaccessible, we might say, to the school system.

We would like to emphasize that the figures show that there is a sharp difference between the attendance behavior of this 1/5 of the children and the great majority. The 1/5 constitute a problem which certainly requires special attention, but San Carlos school problems in general should not be approached as though this 1/5 was representative of all.

2. The other most striking set of figures has to do with grade averages, drop-outs, and proportion of high school graduates. The figures with respect to grade averages show that there is here a problem which affects almost all San Carlos children. Setting aside for the moment the boarding school records, the figures for public high school indicate that San Carlos children have, with few exceptions, consistently low grade averages, particularly in those subjects necessary for college work. The figures so far studied indicate that at least 70% of children enrolled in 1959-60 received grades of 4 or 5 in subjects such as English, history, science, and mathematics. This of course means that they fall well below the norm for public school children. The boarding school grade level is considerably higher, San Carlos children approximating a normal distribution there; but the boarding school enrollment for 1959-60 was only 17% of the total.

There are numerous complications in interpreting these and related figures, because of differences in grading standards, etc. Nevertheless we think that the figures can be taken to show that academic performance constitutes a serious problem, not just for some, but for the great majority of San Carlos children. Here the situation is reversed from that in connection with attendance. The latter concerns a limited segment of the San Carlos population. Academic performance on the other hand is a general problem affecting the majority.

The record of drop-outs and high school graduates, not yet fully compiled, appears consistent with the grade average figures.

It is our belief that these figures provide us with a solid foundation from which to focus action on the solution of San Carlos school problems.

Through a combination of efforts over past years, getting children into school has been narrowed to a special problem involving a small proportion of children, who constitute an unusual segment of the San Carlos population.

On the other hand, the problem of communicating with the children once they are in the classrooms looms as the major problem affecting the great majority of all enrolled. The consistently low grades and high drop-out rate indicate that despite reasonable attendance records the majority are somehow not learning effectively. Major effort ought to be directed to understanding the reasons for this and correcting the situation wherever it is possible to do so. Future memoranda will deal with various factors involved.

As a basis for developing an approach to this major problem we are submitting the following proposals. We submit them in the form of recommendations, but we regard them as highly tentative and present them as a basis for discussion rather than as finished proposals.

Proposal I ----- Establishment of a Reservation Guidance Counsellor and an Organized Program of Guidance:

1. The organization of a full-time program of educational guidance under the auspices of the existing department of education on the reservation, and operated by a full-time, qualified guidance counsellor.

-- Proposed duties of a full-time reservation counsellor:

   a. to be available during certain periods of each day as a counsellor for any students or parents who have school or family problems.

   b. to visit all schools where Apache students from the reservation are attending in order to learn of their progress, to encourage them in their work, to listen to their problems if they so desire, and to work in conjunction with the particular school officials in helping to solve individual problems.

c. to be a primary liason between the school officials of any particular school and the Apache students and families concerned. He could act as an advisor to the school officials on the Apache side of an issue and also advise Apaches on the school policies involved. His work in this way should deal primarily with individual problem cases.

d. to assist juvenile, education, and welfare authorities on or off the reservation with his knowledge of individual cases, and to work with these agencies on any program of correction or rehabilitation where the child's school program is involved.

e. compile and preserve extensive, useful files of personal information on as many Apache students as possible -- to be a major source for such information on the reservation.

f. to work closely with students, parents, school officials, and other agencies concerned in setting up constructive goals for Apache students in order to encourage them to reach for opportunities of higher education, better jobs, etc.

g. to administer all necessary standard intelligence or personality tests, interviews, etc. for Apache students, and to see to it that this information is used in the most profitable way.

h. to assist higher educational authorities with his ground-floor data on personal school problems in the organization of new policies and programs, and the revision of out-moded ones.

2. Advantages:

The counselling of Apache students on the reservation is presently in the hands of several diverse agencies, only one of which is an actual office for guidance counselling. The others consist chiefly of interested persons, usually in some way connected with the education program, but whose primary occupation and training is concerned with other fields. Counselling for them is an extra job, subject to the amounts of time, interest, and energy that they can afford. Since this is not always adequate for the counselling demands on the reservation today, it is felt that there would be numerous definite advantages in relieving these different agencies of the chief responsibility of counselling, and putting it in the hands of a permanently authorized reservation guidance program.

a. rather than depending on the advice of those with much interest, but perhaps little training in guidance work, Apache students would now be able to have the services of a professional counsellor, qualified to give psychological tests, trained in the techniques of interviewing, and the many other unique aspects of his work.

b. with the focus of counselling chiefly on the guidance office, Apache students and their parents would no longer be confused as to the matter of whom to go to for assistance. Any problems involving more than one agency would be handled by the one office through which all the information would be channeled, and in which all necessary explanations could be passed on to the advisees in clear, plausible terms. Any future problems could be easily handled there because of the background of data that was accumulated during the handling of past problems. Thus, in matters of individual problems, the counsellor would not only be the person who would know the most about each case, he would be the liason and the coordinator for the advissees in any interdepartmental matters.

c. in dealing with personal problems of any kind, direct, positive action of an immediate nature is extremely important to both the counsellor and his advisee. Not only will quick action stem a possible flood of future complications, but it gives great confidence and relief to the person with the problem. It therefore is an important moral achievement for the counselling agency involved if it can avoid all possible delays while handling the case.

Under the present system of counselling available to Apaches on the reservation, direct, positive action of an immediate nature is not always possible. For one thing, it now takes a great deal of time for an Apache to visit and consult with the various agencies involved in an inter-departmental problem. Evan a matter involving two or three signatures can consume many hours of time. This is not soon enough for urgent personal problems. Secondly, many of the people who do counsel with Apaches today on school matters, simply do not have the spare time to take away from their regular jobs to handle the time-consuming complications that often arise with such cases. As a result, some problems drag on half-solved, others remain totally neglected.

An authorized reservation counsellor will have full-time to attend to the needs of the Apache people. He should be definitely available for consultation at certain times during each week so that people can rely on his being there eager to help and capable of giving them his individual attention. He will be able to visit Apache houses and off-reservation agencies. He will have the time to keep more complete records of each individual case.

d. being able to devote his full time to counselling, the reservation guidance counsellor should attain a vast knowledge of personal data concerning nearly every member of the reservation student population, through his countless personal contacts and voluminous files. Such a wealth of information would be extremely valuable in numerous ways:

(1) Apache parents could come to the counsellor's office to learn more about the progress or problems of their children in school, for the counsellor would have at his fingertips each child's grades, attendance records, test scores, etc. In educating Apache parents on these matters, the counsellor would have the opportunity to encourage their interest and participation in their child's plan of education. He can take the time to learn of the parents' desires and in turn, explain to them the aims and policies of the school administration. In so doing, it will be possible to bring the two to a common level of understanding and thereby devise a more effective plan of education for the children of each family.

(2) from this warehouse of student and family data, the counsellor -- at his own discretion -- could assist various other agencies in their work with general or individual Apache problems. Juvenile authorities, boarding schools, and welfare agencies would find this data extremely useful for the benefit of Apaches. Such files would also be a tremendous source of information for any future professional studies that the reservation authorities might desire. Most significant of all is the

fact that committees on education and school administrators will be able to use such information in summary form for the necessary evaluation of their existing program of education, and from this, be able to bring about improvements.

e. One of the primary duties of the reservation counsellor will be to assist Apache students throughout the education of their school careers to select -- with their parents -- acceptalbe goals in accordance with their interests and abilities, towards which they can direct their future efforts. From this, the counsellor will be able to assist the family and the student in planning a program of education designed to meet these goals and suited to their individual capabilities. Then, from time to time, the family and student can make return visits to the counsellor for consultation on any matters that have arisen since the time of their original planning.

Although a certain amount of such work is already being conducted on the reservation today, it is not nearly enough to meet the demands of the people, nor designed to handle individual cases on a long-term basis.

f. In connection with his testing research on individual cases, the reservation counsellor, because of his special training, would be able to assist greatly any large-scale testing of Apache students, on or off the reservation. It might be his job to direct such a program in conjunction with various school authorities from different districts for a coordinate program of testing as well as assist in the evaluation of the results and the direction of their most useful application.

3. Personnel, Facilities, Costs:

   a. Personnel:

      (1) The guidance counsellor chosen for this position should be a man trained in the duties of his field, as well as having some background in working with minority groups and an interest and liking for Indian people. He must be capable of attaining the confidence of both students and adults, as well as the respect of tribal and BIA officials and educators from various school systems. It is also proposed that the counsellor obtain a fundamental knowledge of the Apache language. For this reason, it is suggested that any person hired for the job be put on a 12 month probationary basis for the ultimate satisfaction of the Apache people and others concerned.

      (2) At least one secretary, preferrably a female Apache, should be at the service of the counsellor to act as a receptionist and interpreter, to handle all correspondence, to tend to the files, and to help with the psychological testing program.

   b. Facilities:

      (1) private office with ample space for an extensive system of private files.

      (2) small station wagon for transportation.

      (3) office accessories: tape recorder, calculator, adding machine, Polaroid camera, copying machine (or availability of one).

   c. Costs:

      salaries, office and equipment, accessories, supplies, transportation.

4. The General Problems:

   The general problem towards which this recommendation is aimed can be explained briefly in the following manner:

   a. Because of the complex and highly unstable nature of existing reservation conditions confronting Apache parents and students with unnatural problem situations, because Apache adults themselves are not able to cope with the problems and needs of their children in school, it is suggested here that the need for counselling on the Apache Reservation is perhaps greater than in average communities off the reservation.
   b. Under the present program of education for Apache students both on and off the reservation, there are extremely inadequate counselling facilities available to Apaches to meet the extreme needs found on the reservation. As a result, countless minor school problems have a tendency to develop into major ones, undermining the effectiveness of the entire school program, and hindering any new attempts at improvements.

5. Evidence Supporting the Proposal:

   a. In cooperation with the present system of education on the San Carlos Reservation today there are various agencies already spending a considerable amount of their spare-time counselling Apache students. It would probably be a fair estimate to say that Mr. Morrow's office alone handles an average of 15 to 20 separate cases each day, involving problems of every nature. Miss Stickney also spends considerable amounts of time counselling both parents and children as does Marvin Mull and Oliver Talgo. Max Oliger in Globe claims to spend much more than half of his time working with Apache students. Eldon Randal, principal at Ft. Thomas also finds it necessary to take time away from his other duties to counsel Apache students as well as non-Apaches. Phil Premy, Chuck McEvers, and Ed Parmee have done some counselling work also.

It is an accepted fact that usually every student in school, regardless of his cultural background, needs some advice or information sometime during his educational career. When it comes to personal or school problems, most Anglos can turn to their parents, brothers or sisters, relatives, or others such as ministers, advisors, teachers, etc. for sound advice. Parents or relatives are very often a major source.

What about the Apache child? Does he have an equal opportunity for sound advice?

There is reason to believe -- though no substantial data has been accumulated as yet -- that many Apache children do not confide in their parents to the same extent that Anglo children do. On a number of occasions I have heard both adults and children admit that there is very little personal communication between one another. When problems are discussed with parents in official offices it is often apparent that the parents understand very little of what the child's personal psychological needs are, that very little has been discussed between them concerning the child's future plans. Perhaps the child's desires are known, but the motives behind them are seldom clearly understood.

If this is true for an Apache child's personal problems in general, it would seem even more true of a child's problems in school. It is certainly debatable how many Apache parents really are aware of their children's progress or failure in school. Authorities say that Apache parents don't care whether or not a child gets good grades or merely passes with all 4's. This would seem to indicate a general lack of interest in their children's progress.

But the problems is not so simple. The fact is, many Apache adults today are only vaguely familiar with the designs and operations of our American school system. Many are completely unaware or basically uncertain of the significance of many things that happen to their children during their school careers. What is the real significance of certain kinds of courses, homework, tests, etc.? Why is constant, good attendance necessary? Why is prompt enrollment necessary? Why is the frequent changing of schools harmful? Parents who find it difficult to understand the answers to these basic questions would find it far more impossible to answer questions involving specific, personal school problems. Realizing this, it is not inconceivable that some Apache children would not tend to turn to their parents for advice in school matters.

If this is true, -- that a chief source of advice is closed to many Apache students -- then it would seem even more important for Apache students to have a strong, permanent counselling program on the reservation, to make up for what is lacking.

b. Because of inadequate counselling facilities for Apaches today, numerous small school problems have a chance to develop into more serious ones, necessitating much greater amounts of time and attention than are currently available. For this reason, numerous cases remain badly neglected, and eventually may even become "hopeless ones." The following three cases may serve as illustrations for this discussion:

(1) V. D. was known to be a very shy girl. She had no parents and was forced to live with relatives. Perhaps the only one of these who really cared for V. was her old great-grandmother, Mrs. L.

According to the records, V. enrolled at the beginning of the school year in Hill Street School at Globe, but after the first week was absent for a number of days. Somehow, no one seemed to know why, until one day Mr. Oliger came out to the reservation from Globe. He had a lot of important papers that needed signing. They had been given to each pupil in school and many had been returned, but several were still unaccounted for.

V. had not returned her slip of paper, so Mr. Oliger and I went to visit her. When we arrived at the house where V. was staying (west of the river) she ran away. Mr. Oliger called after her, and she came back.
V. seemed afraid of something.

After he calmed her down, Mr. Oliger discovered that she had lost her paper and was afraid to return to school without it. For this apparent reason, she had missed an unfortunate number of early school days.
Mr. Oliger expalined that she had nothing to fear, gave her another paper to fill out, and the matter was quickly settled -- but not before much valuable time had been lost.

(2) Last fall, D. D. was getting close to her 18th birthday. She did not like school and shortly after enrolling at Globe, she simply dropped out of her own accord. Some effort was made to talk her into going back to school and finishing up (she was in the 11th grade) but she did not respond. She wanted to go away to school, but Mr. Morrow felt that her case was not needy enough to warrant sending her away. Charlie Mull and I visited her where she was living with an aunt (her parents were dead) but we could not talk her into returning to Globe. We did succeed in getting her to come to Mr. Morrow's office to have a talk with him.

This did not work out as planned, however, because Mr. Morrow was not available when she arrived the next day. After a couple of attempts, she finally gave up. B.G., the nan't'an of her camp was very anxious to have D. helped out in some way, but I was unwilling to carry the ball, and no one else had the time. I was told that it was "no use anyway, D. is almost 18." The matter was finally dropped, and D. disappeared out of the picture.

(3) M. and J.J. were brother and sister attending at Globe in the Junior High and Grade school, respectively. M. enrolled early, but J. was a couple of weeks late. As the fall term progressed, J.'s attendance became terribly poor and M.'s record was also unsatisfactory. During the first three weeks in October, for example, J. was absent over 75% of the time, and M., 30%.

Since Charlie and I were handling the truancy work in San Carlos at the time, we made many visits to their home and tried to get to the root of the problem. There were many excuses, each week producing a new one: trachoma, no clean clothes to wear, no gym clothes, threats by the gym teacher, etc.

Several calls and visits were made to Globe to get the gym matter straightened out. Mr. Oliger said that the kids didn't have to have the proper gym clothes if they couldn't afford them, and no harm would come to them in school as a result. With each visit Charles and I explained in detail the solution of each problem that the mother put forth to excuse her absent children.

During the day we would see her in her pick-up, her children aboard, riding around San Carlos. When the matter was discussed with Mr. Morrow and Mr. Oliger, they voiced the opinion that Mrs. J. was merely one of those possessive mothers who kept her children home for practically no reason at all and she would have to be dealt with more severely. Since Mr. J. was a policeman, the pressure was put on him (through Mike Windham) to get his children in school. Mr. J. admitted that he had little control over his wife's actions. The situation became more uncomfortable for everyone concerned.

Both Mr. Morrow and Mr. Oliger made compromises of one sort or another in order to solve some of Mrs. J.'s problems and finally after much wasted time and fuming, the J. children returned to school on a more regular basis.

Just how it all came about may never be known because the J.'s and the school officials never really sought out the root of the problem. It was believed that the gym question was a cover-up for the fact that the kids did not like to wear gym togs and take showers. Perhaps Mrs. J. finally gave in to the various pressures that resulted, but it is uncertain. After this rather lengthy and very time-consuming incident, the J. children had excellent attendance records in school. The trouble is, we have learned very little from this problem, and would still be somewhat in the dark, should it arise again.

c. The problem of goal orientation and better program planning for individual Apache students is one of considerable importance. The following is an example:

R.B. and B.S. were both seniors at Globe High School who graduated in the spring of 1960. In comparison with many Indian students, they had a fairly good record of achievement throughout their four years at Globe. Their final grades were by no means impressive, but R. had been in a number of school activities, had gotten along well with non-Indians, and even was a Girls' State representative during her junior year. B., on the other hand, was quite a star athlete in the school and was very popular, winning numerous awards. They were the only two Apache members of the Class of 1960 at Globe High School.

Prior to the 1959-60 school year, both R. and B. were considered to be promising Apache students with better than average (for Apaches) academic records. But something happened during their senior year. B. got far behind in his work and finally had to drop out of athletics entirely (of his own free will) in order to catch up and graduate. R. was said to have lost much of her motivation and was performing poorly in class compared to previous years. Both students barely made the grade by the skin of their teeth at the end of the year.

Nevertheless, some of us on the reservation were still impressed with their achievements and were anxious to see both R. and B. continue their education. After their graduation I talked with both of them and discovered that no plans had been made for their future. Apparently they had not discussed such matters with anyone, even Mr. Oliger, their counsellor in Globe. Both admitted that they had received very little counselling at all on any matter.

Faced with the situation, the Education Committee has since made many efforts to pick up the loose ends of a number of such cases in the hopes of getting them into school next fall. But where scholarships and extended trips are concerned, we are already too late in many ways. Once again the lack of adequate counselling facilities has resulted in the waste of much time and the loss of numerous good opportunities.

Proposal I. A.-- Improved Administration of Psychological Tests:

1. The improvement of methods in the administration of standard psychological tests to entire student bodies, special groups, or individuals by means of the following changes:
    a. A more careful selection should be made of all presently accepted standard psychological tests to find those tests most equitable to Apache students and their unique cultural background.
    b. All tests should be administered by the same person who is not a member of the regular teaching staff, and who is trained in methods of test administration.
    c. All tests administered to students below the 4th grade level should be given to groups including not more than five subjects. Students between grades 5 through 8 should be tested in groups not larger than ten subjects.
    d. Due to the language difficulties experienced by many Apache students, extreme care should be taken preliminary to the administering of a test to see that all of the subjects fully understand some of the basic objectives of the test as well as the fundamental procedures involved in it.
    e. All tests should be administered under proper working conditions where there is sufficient lighting, fresh air, and no unnecessary distractions.
    f. Original reports of individual as well as class performances should be kept in a student's personal file, and a separate copy submitted to each teacher for his own reference. Specific efforts should be made to see that each teacher understands fully the meaning of the test results. When necessary, parents should also be advised of their children's performance.

2. Advantages:

If a program of periodic testing of school children is established on the reservation, resulting in the consistant production of reliable personal data with regard to intellectual and manual abilities, special individual talents, and personality problems, it would in general have a number of advantageous effects with respect to present local reservation school problems; such as the following:

Under the system of psychological testing now in existence in the government day schools on the reservation, it is doubtful that much is gained from the time and expense that is put into the program. To put it simply, the methods of testing are now so inconsistent, depending heavily upon the individual desires and capabilities of each teacher -- the administrators of the tests -- their results are unreliable. The teachers themselves have a lack of confidence in the tests' results and in actuality make apparently very little use of them. Thus, even though the tests are given each year, little or no benefit is derived from them as far as the students and educators are concerned.

Specifically, the advantages to be gained from the changes recommended above would be:

a. Since it is more than likely that reliable tests, adaptable to students with differing cultural backgrounds may be long in the offing, it is suggested here that we make the most of what it now available. The great variety of acceptable psychological tests in existence today permits us to choose those most equitable to the Apache student with his unique cultural background. The proper selection of valid tests which are also fair in that they take into consideration the special features of Apache childhood experiences, would eliminate many of the frustrations to teachers and students alike which are now causing failures in the existing testing program. Instead, material satisfactory for use in the classroom as well as in the guidance office would result.

b. If the tests are administered by the same qualified person, who is separate from the regular teaching staff, it is expected that this will result in fewer occurrances of personal bias, and a greater consistency in the methods of test administration.

c. If tests are administered to relatively small groups of students rather than whole classes where there might be 30 or more pupils, the administrator will be better able to achieve the undivided attention of his subjects, as well as being better able to offer assistance when such appears necessary.

d. If especial care is taken to see to it that subjects of non-English-speaking backgrounds fully understand what is expected of them on these psychological tests their performances will be more indicative of their actual capabilities and less subject to widespread haphazard guessing.

e. The improvement of present testing facilities should result in the improvement of test performances because of the reduction in distraction and other detrimental influences. It will encourage a more wholesome and meaningful significance in the minds of the students towards psychological tests.

f. The preservation of all test results throughout the academic career of an individual student will obviously be of great assistance to anyone seeking a long-range view of the individual's psychological and intellectual growth. Future employers, law-enforcement offices, medical and welfare agencies, as well as schools of higher learning will find such records invaluable to an understanding of the individual in question. Teachers concerned will be better able to cope with those problems peculiar to a student which might be hindering his scholastic performance. Specific individual talents, if discovered, can be taken advantage of.

3. Personnel, Facilities, Costs:

a. Personnel:

In support of a general guidance program involving a special on-reservation counsellor, tests of this nature might best be administered by a person who is qualified as a guidance counsellor. Since no such office is now in existence on the San Carlos Reservation, this would necessitate the establishment of a new salaried position within the present educational framework. It is quite possible, that a counsellor's work with regards to testing alone might involve such quantities of paper work that a secretary might also be necessary.

b. Facilities:

Present classrooms could be used as testing rooms if they were in neat order with adequate seating facilities. A private counsellor's office would probably be most essential as well as facilities capable of containing voluminous record materials. Perhaps an official car would also be necessary. Access to printing, duplicating, and calculating machines would be essential.

c. Costs:

(1) salaries of personnel (interpreter's fees?)
(2) office, equipment, and supplies
(3) transportation
(4) tests and testing supplies
(5) literature

4. General Problem Relevant to the Proposal:

The general problem towards which this proposal is aimed concerns mainly the lack of adaptation on the part of the existing school system to special conditions of Apache life. Although a number of the members of the reservation government school system are undoubtedly aware of many of these special conditions of Apache life, they are apparently at a loss to come up with some consistent policy for the handling of these conditions, with the result that there is no strictly organized program of procedure for psychological testing. The responsibility seems to lie chiefly in the laps of the individual teachers.

From this three prominent difficulties arise:

(1) The lack of an organized program of testing procedure results in a high degree of inconsistancy in that procedure, and hence test results are unreliable.

(2) Unreliable test socres also result from the fears and misunderstandings of the children taking the tests because of their inexperience with psychological tests in general and their subjection to a disorganized program of testing, from which they learn very little.

(3) Continued dissatisfaction on the part of teachers and administrators in the present results from testing tends to discourage confidence in such techniques at all.

5. Evidence Supporting the Proposal:

a. Tests recently given to Apache students in both government and public day schools were discovered to contain elements beyond or outside the normal experience of a person having been brought up on the reservation (i.e. sun dial, hour-glass, grandfather's clock, the details of a lapel, city postman, spinning wheel, stem-ship's anchor, etc.). Apache students required to identify or in some way manipulate these unknown objects were forced to rely purely on guesswork.

b. Tests given to Apache students which relied heavily on linguistic competence in English showed poorer results than those tests which relied more on questions involving the mental manipulation of figures and pictures. It is assumed here that tests relying mainly on competence in English are unfair to students whose "mother-tongue" is a language other than English.

c. In a battery of tests recently given to the students of the San Carlos and Bylas Day Schools, a high degree of inconsistancy was discovered in the administration of these tests. This naturally led to unreliable comparative results. Apparently, the chief cause for this inconsistancy was the fact that each teacher administered the test in a manner that he felt was best suited to his own class. This individual deviation from the standard procedure resulted in the following situations:

    (1) one teacher used the services of an interpreter.
    (2) another teacher said that she helped her class over the "rough-spots."
    (3) one teacher disregarded the specified time limits for each section of the test.
    (4) another teacher was so convinced of the uselessness of the test that she made practically no effort at all to explain the procedure of the test to her pupils.

d. Even when the time came for scoring the tests, a few of the teachers disregarded the regulations specified in the test manual, and went ahead and scored their tests as they saw fit. One teacher later discovered that because of this he had scored one of the first sections of the test incorrectly.

e. This last spring when IQ tests were given to whole classes (grades 1-4) at the government day-schools it was discovered that it was practically impossible to control the attention of such a large body of students (over 30 in each class) of that age. Keeping general order in the room among the students, waking up wandering minds, and separating on-lookers from their pet sources of information was so great a job that the administrator was unable to devote proper attention to the test procedure. Various degrees of chaos existed in each class which contributed in no way to the peak individual performance of each subject -- and ultimately the reliability of the test results.

f. A number of test papers from both high and low level classes showed clear indications that some of the Apache students were not understnading even the fundamentals of the test's procedure. Apparently not understanding the directions and hence, what was expected of them as subjects, many pupils resorted to hap-hazard guessing on a large scale. This resulted in extremely poor test results. Some of the younger pupils in the early primary grades lost complete sight of what was going on and left blank whole sections of the test. Such performances are clearly not indicative of the actual capabilities of the individual student, as will be seen from the following incident:

Young J.S. in the first grade was having quite a time with the California Short Form Test of Mental Maturity (IQ). He seldom was able to keep up with the pace of the rest of his class and was often found slouched in his chair, the pencil in his mouth, staring up at the ceiling. Whole pages of his test booklet were left blank as young J. continued to concentrate on the bleak expanse of plaster that hung from the rafters above him.

Finally, in desperation the test administrator knelt down beside the boy and somehow managed to focus his attention on the page of figures lying in front of him. Carefully explaining the sample question at the beginning of the test the administrator then asked J. what the answer to the first question was. Without hesitation, he thumped his finger on the proper answer.

"All right, circle it," the administrator said. J. circled it.

"What's the answer to the next question?" J. plunked his finger on annother correct answer.

"Circle it." And it, too, was circled.

The next question. The next. And all of the rest on down the page were answered 100 per cent correctly in response to the administrator's special attention. Needless to say, his performance was staggering.

A short while later, J. was caught staring off into space again. Once more the administrator knelt down beside him and asked for immediate answers. J. repeated his perfect performance. It seemed obvious after a while that J.'s lack of performance on certain sections of the test was due to a lack of concentration on his part rather than a lack of innate ability. This particular student would definitely have benefited from closer supervision as well as greater understanding of the objectives and procedures of the test possible in conditions of a smaller test group and more lengthy orientations prior to the administration of the test.

g. It was impossible to control cheating in those classes of younger students where there was a large number of pupils crowded at a single table. Fewer students in the test group and individual desks could have alleviated this problem considerably.

h. This spring, when the IQ tests were given to the government day school students, apparently some of the teachers were unaware of the significance of the tests and hence were uninterested in giving them to their pupils, unable to administer them properly, and at a loss as to the value of the results.

Proposall II. ---- The Improvement of On-Reservation School Records:

1. The ideal objective of the record system of the Education Department should include the year-around compilation of the following types of data:
    a. Enrollment in all schools and institutions.
        (1) age, dates entered and withdrawn, from all schools during the year for each student, as well as grades entered.
        (2) reasons for withdrawals or changing of schools for each individual (as well as drop-outs).
        (3) summary records on:
            (a) enrollment distribution each year in different schools.
            (b) age-grade enrollment distribution for all students.
            (c) enrollment lag each semester.
            (d) inconstancy of school membership each year.
            (e) drop-out rates and summary of causes.
    Attendance in all day schools.
        (1) full-year individual attendance record.
        (2) a record of excuses given for absences for each child.

(3) summary data on:

(a) yearly attendance distribution for all day schools.

(b) yearly attendance distribution for all grades.

(c) yearly attendance distribution for all age groups.

c. Yearly, individual academic records for all students in all schools, including:

(1) general curriculum that student is taking.

(2) subjects.

(3) semester grades for each subject.

(4) final passing or failure of the year.

(5) perhaps brief comments on attitude, performance, etc.

(6) scores on psychological and/or mental tests.

d. case history records for problem-students or any other interesting student-family cases. (see case history pamphlets devised so far)

Note: The above system is designed primarily for use in the Reservation Principal's office under the present system, where there is no Reservation counsellor. However, were such a position instated on the reservation, the responsibility of these records would lie chiefly with the counsellor.

2. Advantages:

a. With the accumulation of complete records on the above subject it will be possible to compile accurate reports -- annual or otherwise -- for various agencies with little difficulty. This means that not only will the various agencies be able to acquire valuable information useful to their understanding of the existing reservation conditions, but the staff of the reservation branch of education will be able to back their demands for new programs, policies or facilities with sound evidence based on large-scale fact-gathering over long periods of time.

b. Since many Apache students are enrolled in schools off the reservation, having staffs unfamiliar with existing reservation conditions, these schools frequently request certain kinds of basic information from the office of the reservation principal. Having long-range records available on individual students would be a great help to both the schools and the students, for the purpose of better curriculum planning, counselling, etc. Obviously, the more the school staff understands of the individual student's background, the better able it is to assist the student. This holds especially true for boarding schools who have a high enrollment of "problem children." The reservation office of education would be a central information agency for all of these off-reservation institutions.

c. Whether or not there is a special counselling program on the reservation, counselling is now and probably will continue to be a major job of the reservation education administration. Since one's memory cannot be relied upon when dealing with a large number of individual cases, it would be very advantageous to have a complete file of progressive records on each student in order to help the administrator with his understanding of the case. Also, records speak far louder than words, when it comes to explaining a situation or convincing a person of certain conditions.

d. Teachers, as well as parents and other schools require a certain amount of information on each of their new students in order to help them acquaint themselves with each child's needs and talents. Complete, individual records would be of great use here.

e. For those BIA and Tribal organizations working on the reservation with the educational program, complete records over extended periods of time would permit the compilation of trends in progress and/or decline. This would be an important guide to future programming. Agencies doing research would also benefit greatly by complete, long-range records, for they could be used as a foundation upon which research into the present conditions could be based.

3. Personnel, Facilities, Costs:
   a. Personnel:

      Under the present system, the recommended expansion of records would be almost certain to require the services of another full-time secretary or clerk. If a counsellorship were to be instituted on the reservation, the counsellor's secretary and the reservation principal's secretary could share the work.

   b. Facilities:
      (1) new forms
      (2) files
      (3) arithmetic machines
      (4) copying machines
   c. Costs:
      (1) secretary's salary
      (2) office supplies and new forms
      (3) accessories: copying machine, calculator, adding machine.

4. The General Problem:

Under the current system of records maintained on the reservation, it is extremely difficult to make accurate evaluations concerning the success or failure of the existing program of education with reference to individuals or the Apache tribe as a whole, for there are very few consistent records available for any individual student. Not being able to make any such evaluations causes counselling and future programming to become somewhat of a hit-or-miss affair of dubious worth.

5. The Supporting Evidence:

a. When considering the problem of attendance for Apache students in the local day schools, numerous school administrators have expressed the feeling that the recently established position of a reservation truant officer, plus the recent increase in charitable funds for food and clothing have greatly improved the attendance of Apache students. Other administrators have disagreed with this view, however, claiming that recent efforts to improve attendance have failed. It is their belief that many Apaches still continue to flout tribal laws concerning compulsory education because they do not want their children to become indoctrinated in the white man's way of life.

One unavoidable point that must be considered, however, is the fact that very few of these people actually know the extent of what some believe to be continued high-absenteeism, and others widespread improvement in daily attendance, for very little in the way of actual records exists. It is more than likely that there is also very little we can do about it without an accurate picture of the entire situation.

This fall, an additional juvenile officer will be put into the field, for it was the concensus of many that there was too much work for just one man. By placing an officer in each of the two communities, it was hoped that many of our difficult attendance cases would be cured.

One problem still remains. No one has yet been able to accurately evaluate the effectiveness of the first juvenile officer with regard to attendance. It will be equally impossible to evaluate the effectiveness of a second juvenile officer unless some effort is made to maintain accurate records. Any attempts to assist this expanded juvenile program will be meaningless unless some means of evaluation will be made available.

b. Counselling without appropriate records available for reference can be a very unprofitable way to help persons with urgent problems, and, in fact, serious errors may result. Typical, is the case of a young Apache student who had been away at a mission school for a number of years, and now at the beginning of a new school year, decided that he no longer wanted to attend the mission school but instead go to public school.

Since no records were available on this student, one had to depend on the boy's answers for the necessary information. The boy claimed he had been in the 9th grade the previous year and was now ready to enter the 10th. He was enrolled at Globe High School in the 10th grade.

As the fall progressed it was discovered that the student could not do the work expected of a 10th grade pupil. Finally, at the end of the semester, the boy was forced to leave Globe High School (he became involved with the juvenile authorities). In January of 1960 he returned to the mission school in the 9th grade. It was then realized that the boy had not been prepared for the 10th grade at all, and still had to pass grade 9. It was little wonder that he failed so miserably at Globe. Proper records, eliminating the need to rely solely on a person's word -- or memory, as the case may be -- might have avoided this unfortunate incident.

c. Administrators among the BIA on the reservation have frequently admitted that reports such as the Annual School Census Report have seldom been accurate in previous years because of a lack of sufficient records. Such reports are not only sent in to the Area Office, but are published in summary form in the Washington, D. C. office for widespread consumption.

When it is necessary to fill out boarding school applications, the reservation administration must rely on the pupils themselves bringing in their report cards for submittal with the applications. Very often the students are not able to come up with their report cards for various reasons. This holds up the application and prolongs the agony of anticipation for both students and reservation administrators. If a complete file of annual grade records was kept on hand at the agency office of education, matters would be greatly simplified.

d. Teachers often seek information on their students in order to better understand their needs. On a number of occasions last year such efforts on the part of the teachers were thwarted because records on some pupils simply were not available.

Without their records being in the files, some students tend to get lost in the shuffle, so to speak. This summer it suddenly came to the attention of the authorities that a certain pupil had passed the 4th grade the previous year but had not gone on to Globe to attend the 5th grade. Instead he returned to his familiar 4th grade teacher's class and spent a whole year in the 4th grade again on the grounds that "he liked it much better in San Carlos."

Humerous though this incident might seem, it has nevertheless resulted in the broadening of the age-grade lag which is often the cause of early drop-outs in later years. Had this child's progress been closely recorded, such an error would probably not have occurred.

Proposal III. ---- A Summer School Program:

1. Establish a special summer school program designed to meet the needs of Apache students who are suffering from deficiencies in basic academic subjects from grades 1-12.

2. Advantages:
    a. Students with failing grades in one or two basic school subjects, who would normally be retained one year because of their deficiencies in these subjects, would have the opportunity to make up the failures by going to school in the summer and passing a final exam equivalent to the level of the grade in which they were failing. This would save a number of students from falling too far behind in their age-grade advancement.
    b. Students not actually failing in certain basic academic courses but with obvious deficiencies which might give them future trouble (i.e. English grades too low in high school for college acceptance; intelligent 3rd grade pupil with severe language handicap, etc.), would have the opportunity to get a better foundation in such subjects for higher performances in the future.
    c. The annual rate of "social promotees" could possible be reduced if students of this category were required to attend special summer courses designed to help them make up the work they missed in previous years.

d. Students desiring to gain further training in special fields of interests could be encouraged to undertake summer projects designed to enhance their interests in those areas of learning for the creation of stronger goals.

e. Students with too much free time on their hands could be encouraged to work on summer projects that would tend to keep them from mischief and perhaps encourage formerly unrealized interests and talents.

3. Personnel, Facilities, Costs:

If the program was to include as many as 60 pupils at San Carlos and 30 pupils at Bylas, personnel, facilities, and costs on the following scale would be necessary.

a. Personnel:

(1) San Carlos: one or two teachers for the "special projects division"; two to five teachers for the "social promotion division"; and three to six teachers for the "special courses division."

(2) Bylas: about 1/2 the size of San Carlos quota.

b. Facilities:

(1) Classrooms: There is presently adequate classroom space for the size program suggested.

(2) Workshops and Laboratories: Some equipment would be necessary at both Bylas and San Carlos, depending on the nature of the projects undertaken.

(3) Books and Supplies: Some books on basic academic subjects are already available for grades 1-12. Further supplies would be determined by the needs of the program as it developed each year.

c. Costs:

   (1) laboratory and workshop equipment

   (2) perhaps some transportation costs

   (3) books and supplies

   (4) plant overhead

4. The General Problem:

The general problem towards which this proposal is aimed is apparently a widespread lack of academic competence among many Apache students now in school. For a large number of them, this results in poor grades, the standard measure of academic performance. Poor grades, in turn, lead to failure at the end of the year, and an increase in the gap between one's age and grade. In order to avoid too severe a lag in the age-grade relationship, poor grades in some cases result in "social promotion" -- that is, the promotion of a student on the basis of his age, rather than on the basis of his academic progress. Inherent in the practice of social promotion lie many unfavorable consequences, which school administrators are sometimes unaware of.

5. Evidence Supporting the Proposal:

The evidence reviewed below will attempt to illustrate the following three phenomena:

a. 1959-60 records from public high schools showing the extent of poor grades.

b. The relation between student morale and poor academic performance.

c. Problems of academic preparation.

a. A review of 1959-60 low grade records for Apache students at Ft. Thomas High School -- two semesters.

15 out of 24 or 66% of Apache students made 4's or 5's in English
9 out of 13 or 72% " " " " " " " " Algebra
7 out of 13 or 52% " " " " " " " " Typing
5 out of 6 or 85% " " " " " " " " Biology
5 out of 11 or 41% " " " " " " " " Vocational Agriculture
4 out of 20 or 20% " " " " " " " " Industrial Arts
5 out of 10 or 50% " " " " " " " " World History
2 out of 6 or 33% " " " " " " " " Mechanical Drawing
4 out of 6 or 67% " " " " " " " " American History
1 out of 1 or 100% " " " " " " " " Chemistry
2 out of 3 or 67% " " " " " " " " Band
1 out of 3 or 33% " " " " " " " " Shorthand

(Similar evidence from other schools will be furnished as soon as the grades have been compiled)

b. The relation between student morale and poor academic performance becomes quite clear when we realize the negative influences of the latter on a person's interests and enthusiasm for school. The student who is unable to achieve some reward for his efforts -- and in this case, just going to school regularly is a considerable effort -- will shortly lose interest in his work and the drive it takes to attend daily classes.

As interest and drive decline, outside distractions take over the major part of the student's activities until eventually, he becomes completely out of touch with daily progress of his class. More than a mere difficulty, schoolwork has by this time become a practical impossibility and here the real conflict begins, and active resistence to attending school becomes a major problem. The issue is apparently intensified for Indian students in integrated schools, where cultural differences tend to widen the gap of understanding, and the entire system of education -- sponsored chiefly by Anglos rather than Indians -- takes on an aura of complete foreignness.

A less severe example of this is the case of J.P. J. is an intelligent young lad whose home life was never considered bad enough to require sending him away to boarding school, but most people agreed that it must make things quite hard for him in school. J. was a sophomore at Globe High School during the 1959-60 year, and his attendance was fair, averaging better than 4 days a week.

As the year progressed, it became obvious, however, that J. was not very enthusiastic about school, and had apparently little interest in the work he was doing. By the end of the first semester, it was evident that his work showed the fruits of rather poor labors. He was failing Freshman English, First-year Algebra, and World Geography. Home Mechanics and Biology netted J. straight 4's. His best grade was a 3 in Painting and Drawing.

Though J. was encouraged throughout the year to keep "plugging" -- he finally did manage to pass his grade -- by the time the year was over, J. had no desire to continue attending school at Globe. "It was too hard," he said, and he promptly made an application for boarding school which he felt would be easier. He also heard that in boarding school they offer more courses in the physical arts and manual training, which was more to his liking. Public school was no longer the place for him.

c. Problems of academic preparation are apparently widespread among Apache students today, making it difficult for many to achieve a higher education. Students wishing to go to college, for example, often find themselves with too many low grades in basic academic courses, or "solids", which means that if they are accepted by a college or university at all, they must enter on a probationary basis, or face the added responsibility of making up high school level courses. One can plainly see the evidence for this from the grades reported above.

In the case of B.S., he applied for acceptance at one of the local junior colleges, hoping to begin a plan of higher studies for business and commercial work. Much to his disappointment, he was told that he was accepted on a probationary basis because of his low grades in academic solids, such as English, Chemistry, etc. Though B. is considered as one of the more promising Apache students, he was strongly advised against entering a senior college for the very same reason (as well as others).

As a final remark, it should be emphasized that not all cases of poor academic performance would benefit equally from a summer school program. Those students, for example, with low grade averages in a majority of their courses could not possibly make up such a vast amount of work during the period of one summer --

or even several. It is obvious that these students require a different kind of program, though there is little doubt that summer school training in basic areas of learning would do them any harm.

The student who would most likely benefit from a summer school program would be the one who is having difficulty with perhaps only one or two of his major school courses. Summer school would enable him to regain the amount of work that was missed during the previous year, with the possibility of doing much better work during the coming year, and perhaps of even being able to erase the poor grades obtained before.